1st Standing.

1st Standing.

The Polite Academy;

OR,

SCHOOL of BEHAVIOUR

FOR

YOUNG GENTLEMEN and LADIES.

Intended as a Foundation for good Manners and polite Addreſs, in Maſters and Miſſes.

CONTAINING,

I. The Beauty and Advantages of a genteel Behaviour and agreeable Complaiſance.

II. Some Rules and Obſervations, for moral Behaviour in young Ladies; very neceſſary to be inculcated while at the Boarding-School, in order to be practiſed when they come from it.

III. Directions for good Manners, agreeable Behaviour, and polite Addreſs, on the moſt common Occaſions in Life.

IV. Some Directions for an *eaſy genteel Carriage* in *Walking*, *Saluting*, *making* a *Curteſy*, *Bow*, and dancing the Minuet.

V. Some Obſervations on the real Uſe and Advantages of Dancing, by Mr. Lock and the Chevalier De Ramſay; with a few very neceſſary Inſtructions by an eminent Maſter.

Illuſtrated with twelve Copper-Plate Cuts, beautifully engraved.

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B M

TO

SCHOOL-MASTERS,

AND

GOVERNESSES in general:

Parents, Guardians, and all who have the Care of Children.

WE have addreſſed this little Work to you, becauſe it is through your Hands it will, we hope, be conveyed to the little Ones, for whoſe Service it is written. The Inſtructions it contains are calculated for their Years, and their Neceſſities; adapted to their tender Underſtandings, and ſuited to their firſt Accompliſhments: To you we ſhall appeal, whether we have in Matter and in Manner fitted the whole to its intended Purpoſe.

What we have aimed to do, is at once to invite them to read, and form them to a decent and agreeable Behaviour; to

lead them to Politeneſs, through the Paths of Amuſement, and accuſtom them at once to underſtand what is right, and practiſe it. All the Accompliſhments of the Mind make but a poor Appearance in the Perſon who is deficient in good Breeding, and whatever be the Cauſe, the Teacher bears the Blame.

This renders it the Intereſt of all, who have the Inſtruction of Youth, to form them early to a polite Carriage; and for that Purpoſe is this Performance, which we now addreſs to you. According to its real Uſe, we requeſt you to give it your Protection, and Encouragement: We aſk no more; and we are ſenſible your Judgment will not be miſled to form a wrong Opinion of it, nor your Candor and Juſtice be backward to declare what is its real Merit.

Your moſt obedient
humble Servants,
The AUTHORS.

The

The Advantages of a genteel Behaviour in YOUNG LADIES, *by Way of Introduction.*

A YOUNG Woman of Virtue and good Senſe, will never think it beneath her Care and Study to cultivate the Graces of her outward Mien and Figure, which contribute ſo conſiderably towards making her Behaviour acceptable: For as from the happy Diſpoſition of the Hands, Feet, and other Parts of the Body, there ariſes a genteel Deportment; ſo where we ſee a young Lady ſtanding in a genteel Poſition, or adjuſting herſelf properly, in Walking, Dancing, or Sitting, in a graceful Manner, we never fail to admire that exterior Excellence of Form, and regular Diſpoſition, ſuited to the Rules of Decency, Modeſty, and good Manners.

To accompliſh theſe, I ſhall firſt recommend it to my little Readers, whether in Company or out, to avoid all particular or affected Motions of the

Head, all wanton or oblique Glances of the Eyes, all Ogling or Winking, dimpling of the Cheeks, or primming of the Lips; and in Walking, remember to let your Carriage be eaſy, but not looſe, regular, but not preciſe; and void of Conceit in all your Geſtures: Let your Mien be free, and your Air without the leaſt Affectation.

But theſe Accompliſhments in Carriage, I muſt here obſerve to my little Scholars, are only the Beauties of your Perſon, which, though extremely pleaſing to all outward Appearance, will never render you perfectly agreeable, unleſs accompanied with a ſtrict Regard to Modeſty; which baniſhes every Thing that is indecent or uncomely in your Looks, Words, or Actions; it tunes and refines every Thing you ſay, moderates the Tone, and never admits earneſt or loud Diſcourſe. A juſt reaſonable Modeſty, and native Simplicity of Looks, triumphs over all artificial Beauties, and may not improperly be

compared

compared to the Shades in Painting, which raiſe and ground every Figure, and make thoſe Colours look beautiful, which without them will be too glaring and unnatural: On the contrary, though a Lady be adorn'd with all the Embelliſhments of Art and Nature, yet, if Boldneſs, Scorn and Haughtineſs, be imprinted on her Face, it blots out all the Lines of Beauty and eclipſes every Thing that is amiable.

The next neceſſary Accompliſhment in your Behaviour is COMPLAISANCE, without which the moſt genteel Carriage, even with the fineſt Perſon, can never be long agreeable: This amiable and genteel Part of Behaviour is highly commendable in every one; but ſparkles like a Diamond in the Fair Sex; it carries an intrinſick Value with it, and is a real Jewel wherever found; and oftentimes, in Spite of many Faults and Blemiſhes, keeps up your Reputation in the World. A kind obliging Word, or pleaſing Look, from one in a ſu-

a ſuperior Station, you will readily own, is very engaging, and never fails to meet with a general Approbation, and, in the End, is ſure to win Eſteem.

Some Rules and Obſervations for moral Behaviour in YOUNG LADIES; *very neceſſary to be inculcated in them while at the Boarding-School, and practiſed when they come from it.*

AN excellent Author, the late Archbiſhop of Cambray, obſerves, that the general Miſtake in the Education of Children is, 'That in our Daughters 'we take Care of their Perſons, and 'neglect their Minds; in our Sons, we 'are ſo intent upon the Endowments 'of their Minds, that we neglect their 'Bodies.'

Perhaps this Obſervation may be true with reſpect to Boys; becauſe much is owing to the Pride and Stubbornneſs of their Tempers; many Faults in their School

School Education; and their too early going abroad into the World.

On the other Hand, the training up of Daughters is more agreeable and eaſy: They are the favourite Works of Nature, compoſed of more ſoft and delicate Paſſions, and more naturally diſpoſed to Modeſty and Obedience.

They are more ſuſceptible of the Impreſſions of Religion and Virtue, and are always induſtrious to ſet off the Beauties of the Mind with the proper Ornaments of the Body, which they ſtudy to embelliſh with a graceful Deportment, or genteel Carriage.

I think it therefore my Duty, and ſhould always eſteem it an Honour to me, if by any Rules, Directions or Advice, I could encourage the Fair Sex to cheriſh this laudable Ambition, by which they would keep themſeves up to a Senſe of their own Merit.

For although the Honour and Regard we pay the LADIES, is on Account of their Virtue, Modeſty, and good Conduct,

duct, they will effectually engage our Adoration, as well as Wonder and Eſteem, when to Innocence and Piety they pleaſe to join *good Senſe*, *good Humour*, *Truth* and *Affability*.

They would not only then appear Copies of thoſe Graces in their firſt beautiful Parents, but Originals; of whom we ſay after the ſublimeſt Poet, in our Language, Milton;

Grace is in all their Steps, Heaven in their Eyes;
In all their Geſtures Dignity and Love.

Therefore, in order that the Fair Sex may preſerve this Delicacy of Frame, and by a nice Behaviour under all their Geſtures, be equally agreeable, I beg Leave to lay down a few Obſervations.

The firſt is, That young LADIES ſhould preſerve great Modeſty and Decorum in their Behaviour; for there is nothing expoſes a Woman more than the too great Gaiety and Levity of Temper,

Temper, which many of the Sex ſeem too fond of.

Women, who are ſenſible that they are the Objects of Love, and born to be admired, are ever changing the Air of their Faces, and the Attitude of their Bodies, to ſtrike the Gazer's Heart with new Impreſſions of their Beauty.

It ſhould therefore be the Concern, as well as Intereſt, of young LADIES, to keep the Sprightlineſs of their Wit and Fancy from degenerating into this Kind of Levity; to ſpeak loud in Publick, to let every Body hear Things talked, which ſhould only be whiſpered; however it may be looked upon by ſome as a Part of ſuperior Education, I can aſſure them it is very inconſiſtent with Modeſty and Diſcretion: Qualifications which in all Ages have been regarded as the greateſt Ornaments to the Fair Sex, and the ſureſt Outguard to that moſt amiable and ſhining Virtue *Modeſty*; to the Breach of which, there are many

many Temptations both from within and without: And firſt,

CURIOSITY, which is a dangerous Enemy that lurks within their own Breaſts, to aſſault them on the weakeſt Side when moſt unguarded, and in private; nay, when reflecting on their own Innocency, they think they cannot eaſily be tempted: The next is,

FLATTERY, a baſe, pernicious, and deluding Vice in Men, who ſeldom praiſe immoderately without Deſign.

Young LADIES, therefore, ought to guard themſelves with the utmoſt Caution againſt this prevailing Temptation, and to make Uſe of the ſureſt Antidote againſt this Poiſon, I mean a ſtrict Reſerve, ſo far as is conſiſtent with Decency and good Manners; they ſhould learn to avoid this ſubtle Artifice, and always ſuſpect the Intentions of profuſe Flattery, and extravagant Encomiums, as Baits or Snares laid to betray them.

In order therefore to prevent the fatal Effects of Flattery, the Fair Sex are to endeavour

endeavour to conquer in themſelves that ſtrong Paſſion which generally prevails of being admired; tho' when this works according to Reaſon, it improves the moſt beautiful Part of our Species in every Thing that is commendable; ſo on the contrary, nothing is more deſtructive in them than this Paſſion when governed by Vanity and Folly.

Young LADIES, ſhould conſider, that the World challenges the Right of diſtributing Applauſe, and therefore where it is aſſumed or courted without real Merit, the World grows angry, and will not ceaſe to caſt Reflections on ſuch as aſſume ſuch Admiration to themſelves, until revenged; and if by the Greatneſs of the Puniſhment, we may be allowed to meaſure the Greatneſs of the Fault, there is ſcarce any of a larger Size than that vain one of courting Flattery from others, till it ariſes to a doating Affection that they *themſelves* are only worthy to be admired; and at laſt it brings them into Scorn and Con-

tempt, especially when it rises so high, like a Spring Tide, to overflow the Boundaries of Modesty and Virtue.

Therefore young LADIES ought, with the utmost Care and Concern, to engage themselves strictly by all the Ties of Religion, their Obedience to their Parents, the Honour of their Families, and their own Peace and Happiness, to secure their Virtue against all foreign Assaults whatsoever; one of the most dangerous of which is ill Company.

The prudent Choice of a virtuous and agreeable Conversation with their own Sex is of the last Importance in their Education; for as early Notions of Virtue or Vice make the strongest and most lasting Impressions; so here the greatest Care and Circumspection is most required, that in the tender Years of Infancy they may be entertained with innocent Diversions, and easy Labour; I mean preserved from Idleness and Folly, of which more in its proper Place; and so by Degrees led into a

virtuous

virtuous Converſation, from whoſe Precepts and Examples, they will in Time learn all the Duties proper for Children to their Parents, and all the Graces and Addreſs ſuitable to Women of good Breeding, and polite Education.

So far am I from debarring young LADIES of Converſation, that I am of Opinion, their good Manners, their good Senſe, and agreeable Tempers, are the Acquirements chiefly gained from a nice and elegant Converſation: For it has been made an Obſervation, that where Converſation between the two Sexes has been denied, the Women looſe *their Delicacy of* Taſte, and the Men *their Manners*.

Among the various Subjects that ariſe in a mixed Converſation, though I have been declaiming againſt the too paſſionate Deſire of being admired, there is a laudable Ambition after Praiſe, which hath an excellent Effect in Women, and which deſerves our Admiration.

I think

I think we may obſerve without Compliment to the LADIES, that many of them do not only live in a more uniform Courſe of Virtue, but with an infinitely greater Regard to their Honour, than what we generally find in Men, even of the moſt ſacred Employments of Life.

How many bright Examples have we of *Charity*, *Temperance*, and the *relative Duties* among Kindred, wherein the LADIES have diſtinguiſhed themſelves by their Fidelity and Love to their Children, and Care of their Families, which are the ſhining Qualities and Atchievements of Womankind; as the impartial Adminiſtration of Juſtice, the making War, and Improvement of Traffick, are thoſe by which Men grow famous in the World.

I muſt here beg Leave to return to the younger LADIES, who have not yet attained to the decent Age of Marriage, and declare my Sentiments to them.

That

That I think the greateſt Advantage ney can have, is to live under the Di-ection of Superiors; and whatever the Generality of them may think of the Matter, it is more difficult and dangerous o *command* than *obey*.

Many of you are apt to ſubmit more ut of Neceſſity, than any Principle of Duty or Choice; and this makes a State hat is in itſelf ſo happy, miſerable to ou; all you do is againſt the Grain, nd with Reluctance, till you loſe the ery Liberty you are ſeeking, unleſs you ave ſincerely learned how to obey; or whatever Station of Life you form n Idea of, none will truly content you, f under Subjection.

But I know you will ſay that it is a ard Leſſon that you muſt be governed ontrary to your own Reaſon and Judg-ent; and therefore you are apt to have he greateſt Affection for them, who ump in the ſame Opinions with your-elves.

But

But certainly, LADIES, it is much ſafer to take Advice, than to give it; and if the Knowledge of the wiſeſt Men be but partial and imperfect, you will ſhew the higheſt Modeſty, and Inſtances of Good Senſe, when from the Knowledge of your own ſelves, and due Reflections upon the Station of Life you are placed in, *you can comply with your Duty to your Parents, and thoſe with whom they have intruſted your Education.*

The certain Way of knowing yourſelves truly, is a *modeſt Carriage* and *Behaviour to all*, in not being exalted and puffed up with the Commendations or Flattery of other People.

For ſuch of you as are not fond of being thought wiſe before your Time, are in the faireſt Way of being ſo in due Time; that is of becoming Women of Conduct and Prudence in Behaviour, which naturally ariſes from a due Conſideration of Good and Evil; neither believing all you hear, nor officiouſly reporting all you believe; and

ONE

one great Argument of this Prudence or Wiſdom is, to do nothing raſhly, nor to be obſtinate and inflexible in your Opinions, but to think it more for your Reputation, and Advantage in this World, to be inſtructed by thoſe who underſtand better, than to act upon your own Heads.

The Moment you cheriſh in your Breaſt any immoderate or irregular Deſires, as *Pride*, *Vanity*, *Anger*, and the like; at the ſame Time you will feel Storms and Tempeſts riſing in your Soul, and diſcompoſing all your Faculties; while Modeſty and Humility, and Content, will bring you into a Calm; for Peace of Mind is never to be had by gratifying our Appetites, but by obeying of our Reaſon.

I think it abſolutely your Duty, and by no Means beneath you, to ſubmit to the good Offices of your Friends, and thoſe who are appointed to inſtruct you; neither let the Advantages of Birth or Beauty, *ſwell your little Breaſts with*

with Pride and Vanity, when it is in the Power of Sickneſs to bring you to Deformity; if you would value yourſelves upon your Wit or fine Addreſs, ſhew it by your *Modeſty* and *Conduct*.

But above all, avoid one of the greateſt Blemiſhes of your Fair Sex, I mean *Anger*, which in Man or Woman is a profeſſed Enemy to Reaſon, Prudence, and Advice.

This Paſſion, once let looſe and encouraged, ſoon grows domineering, and quarrels with the moſt trivial Things in Nature.

A Drop of Rain falling on the angry Perſon's Garment, is Cauſe enough to raiſe a Tempeſt in the Mind that Reaſon cannot quell.

There is a Conſideration, I ſhould think, has Weight ſufficient to allay this Paſſion, that is, that there is nothing ſo pernicious to the Fair, and puts ſo bad a Face upon them.

It gives an ill-natured Caſt to the Eye, and a diſagreeable Sourneſs to the whole

hole Countenance; it makes the Lines o ſtrong, and fluſhes the Face worſe an Brandy; I have ſeen it overſpread ith heat Spots, as a Lady has been iding of her Servants for breaking of Glaſs, or pinning her Gown awry; d indeed I never knew an angry Wo- an preſerve her Beauty long.

Be careful then to nip this unruly aſſion in the Bud; ſuffer not yourſelf be made uneaſy for Trifles, ſo will u ſooner ſtifle your Anger upon eater Occaſions; to get ſuch a Con- neſt over the Heart, will be a Triumph orthy of yourſelves.

Yet if you are ſo unhappy as to be o ſubject to Paſſion, deſpair not of ictory, but practiſe theſe following irections:

Firſt, bridle the Tongue, and ſeal up ur Lips; for when Paſſion wants ent it will ſuppreſs itſelf, and, like ire for want of Air, be naturally ex- nguiſhed.

In

In public Company avoid too much Talk, few Words are beſt, too much Diſcourſe blows up the Flame, which put in Motion, rages with too great Violence.

Pride and Self-Conceit, either of Wit or Beauty, too eaſily take hold of you; and your Minds otherwiſe endowed with all Goodneſs and Virtue, are enſnared and captivated before you are aware.

How often muſt you have found Reaſon to wiſh you had not been in Company, or that you had ſpoke leſs when you was there?

If you examine yourſelves, you will find that though mutual Converſation gives great Delight, you ſeldom enjoy that Pleaſure with perfect Innocence; ſome little Piques ariſe that interrupt your Eaſe and Quiet.

'Tis rare upon Reflection, to find that Satisfaction you propoſe by Converſation; for the Ruffles often met with eſpecially in a mixed Company, frequently break in upon your Temper, and

nd ſhock your Virtue; therefore im-
ertinent and laviſh Talking, is a vici-
us Habit, and inſtead of improving, is
Hindrance to your Happineſs.

It highly concerns you LITTLE LA-
IES, to think, that during your Mi-
ority, you muſt not flatter yourſelves
ith Imaginations, ſo vain as not to be
pon your Guard againſt Temptations;
ou cannot be too careful of yourſelves
this Point; for Virtue is no abſolute
ecurity, and your Innocence is the
oſt likely to betray your Safety and
Happineſs.

You often involve yourſelves in the
nare by thinking you are ſo very ſe-
ure you cannot be caught; and when
ou fly it, you are too apt to boaſt a
Triumph, before you knew your Strength
o conquer.

For till the Enemy is diſarmed, you
till lie under the ſame Danger; your
nly Remedy is to call in Succours, to
ſk Advice of ſuch as are able and faith-
ul to give it.

Purſue

Purſue the Directions of your Friend and ſo you may vanquiſh the greateſt E forts Man can make againſt your Inno cence and Virtue.

The Beginning of all Temptation ariſes from too good an Opinion yourſelves, and your own Merit; th Inconſtancy and Fickleneſs of you Minds, your Cenſoriouſneſs, and Wa of bearing with the Faults of your ow Sex, the Spring of all which is Obſt nacy and Diſobedience, in refuſing ear to comply with good Advice from you Parents, Maſters, Governors, &c. an to reform upon their Admonitions an Reproofs; inſtead of which, you tak a Pleaſure of being ſevere upon other but cannot endure to hear of your ow Faults.

Which, however, are mighty eaſi corrected, by obſerving only thre Things, *viz. Modeſty*, *Obedience*, an *Complaiſance:* Theſe few Ingredient blended together, make the fineſt *Co metic* in the World, and will not fai b

conſtant Uſe, to render you (how-
ver plain in your Features and Perſon)
xtremely agreeable, and *conſtantly pleaſing*;
hich are Beauties for Life, that will
ncreaſe their Luſtre, while thoſe of a
ace go daily to Decay.

But however neceſſary outward Ac-
ompliſhments and agreeable Behavi-
ur may be to make a proper and re-
pectful Figure in the World, let it be
emembered, that your Duty to God,
hould above all Things be your firſt
nd conſtant Care, in which I can't di-
ect you better, than in the Words of
ne of your own Sex, who in a Letter
f Advice to her Daughter, writes thus:
There is no Room to doubt, but
that ſufficient Care will be taken to
give you a polite Education; but a
religious one is of ſtill greater Conſe-
quence; neceſſary as the former is to-
wards your making a proper Figure
in the World, and being well accept-
ed in it, the latter is yet more ſo. As
that only can ſecure to you the Ap-

'probation of the greateſt and beſt of
'Beings, on whoſe Favour depends your
'everlaſting Happineſs. Let therefore,
'your Duty to God, be ever the firſt
'and principal Object of your Care;
'as your Creator and Governor, he
'claims Adoration and Obedience, as
'your Father and Friend, ſubmiſſive
'Duty and Affection: Remember, that
'from this common Parent of the Uni-
'verſe you received your Life, that to
'his general Providence you owe the
'Continuance of it, and to his Bounty,
'all the Health, Eaſe, Advantages, or
'Enjoyments which help to make that
'Life agreeable.

'A Senſe of Benefits received natu-
'rally inſpires a grateful Diſpoſition,
'with a Deſire of making ſome ſuit-
'able Returns; all that can here be
'made, for innumerable Favours every
'Moment beſtowed, is a thankful Ac-
'knowledgment and a willing Obedi-
'ence; in theſe be never wanting: Make
'it an invariable Rule to begin and end
'the

the Day with a ſolemn Addreſs to the Deity; I mean not by this, what is commonly with too much Propriety called ſaying of Prayers, viz. a cuſtomary Repetition of a few good Words without either Devotion or Attention; than which nothing is more inexcuſeable and affrontive; 'tis the Homage of the Heart that can alone be accepted. Expreſſion of our abſolute Dependence and entire Reſignation, Thankſgiving for the Mercies already received, Petitions for thoſe Bleſſings it is fit for us to pray for, and Interceſſions for all our Fellow Creatures, compoſe the principal Parts of this Duty; which may be comprized in very few Words, or more enlarged upon as the Circumſtances of Time and Diſpoſition may render moſt ſuitable; for it is not the Length but the Sincerity and Attendance of our Prayers that will make them efficacious: A good Heart, joined to a tolerable Underſtanding, will ſeldom be at a Loſs for proper

'Words with which to cloath theſe Sentiments, and all Perſons being beſt acquainted with their own particular Circumſtances, may reaſonably be ſuppoſed beſt qualified for adapting their Petitions and Acknowledgments to them; but for thoſe who are of a different Opinion, there are many excellent Forms of Prayer already compoſed. In the Choice of which, till you are capable of judging for yourſelf, I would have you be directed by your Parents, Guardians, or whoever elſe happens to have the Care of your Education.

'ʼTis acknowledged that our Petitions cannot, in any Degree, alter the Intention of a Being, who is in himſelf invariable and without a Poſſibility of a Change; all that can be expected from them is, that by bettering ourſelves, they will render us more proper Objects of his favourable Regard; and this muſt neceſſarily be the Reſult of a ſerious, regular and conſtant

ſtant Diſcharge of this Branch of our Duty, for 'tis ſcarcely poſſible to offer up our ſincere and fervent Devotions to Heaven every Morning and Evening, without leaving on our Minds, ſuch uſeful Impreſſions, as will naturally diſpoſe us to a ready and chearful Obedience, and inſpire a filial Fear of offending,——the beſt Security Virtue can have; therefore, as you value your own Happineſs, let not the Force of bad Examples ever lead you into an habitual Diſuſe of ſecret Prayer; or an unpardonable Negligence ſo far prevail, as to reſt ſatisfied with a formal cuſtomary inattentive Repetition of ſome well choſen Words; let your Heart and Attention always go with your Lips, and Experience will ſoon convince you, that this Permiſſion of addreſſing the Supreme Being, is the moſt valuable Prerogative of human Nature, the chief, nay the only Support, under all the Diſtreſſes and Calamities this State of

'Sin and Misery is liable to; the highest
'rational Satisfaction the Mind is capa-
'ble of on this Side the Grave, and the
'best Preparative for everlasting Happi-
'ness beyond it.

'This is a Duty ever in your own
'Power, and therefore you only will be
'culpable by the Omission; public Wor-
'ship may not always be so, but whene-
'ver it is, do not wilfully neglect the Ser-
'vice of the Church, at least on Sundays,
'and let your Behaviour there be adapted
'to the Solemnity of the Place, and the
'Intention of the Meeting. Regard nei-
'ther the Actions or Dress of others;
'let not your Eyes rove in Search of Ac-
'quaintance, but in the Time of Divine
'Service, avoid as much as possible, all
'complimental Civilities, of which there
'are too great an Intercourse in most of our
'Churches: Remember that your only
'Business there, is to pay a solemn Act
'of Devotion to Almighty God, and let
'every Part of your Conduct be suitable
'to this great End. If you hear a good

'Sermon

Sermon, treaſure it in your Memory, that you may reap all the Benefits it was capable of imparting; if but an indifferent one——there muſt be ſome good Things in it, retain thoſe and let the Remainder be buried in Oblivion; ridicule not the Preacher, who no Doubt has done his beſt, and is rather the Object of Pity than Contempt, for having been placed in a Situation in Life, which his Talents were not equal to, and may perhaps be a good Man, though no great Orator.——The ſincere Practice of theſe religious Duties naturally lead us to the proper Diſcharge of the ſocial ones, which may be all comprehended in that one great general Rule of *doing unto others as you would they ſhould do unto you.*'

Next to the Duties of Religion, let me dviſe you to have a particular Regard o the Employment of your Time; for is invaluable, its Loſs irretrievable, and he Remembrance of having made an ill

Uſe

Uſe of it muſt be one of the ſharpeſt Tor-
tures to thoſe who are on the Brink o
Eternity! For what can yield a more un-
pleaſing Retroſpect, than whole Year
idled away in an irrational inſignifican
Manner!

Look on every Day as a Blank She
of Paper, put into your Hands to b
filled up; remember the Characters wil
remain to endleſs Ages, and can neve
be expunged; ſo it is in Life, our Tranſ-
actions once paſt can never be recalled
be careful therefore to ſpend your Tim
as to do nothing, if poſſible, but wha
you may reflect on with Pleaſure, eve
if it were a thouſand Years hence.

I would not be underſtood, to deba
you from any innocent Amuſement ſuit-
able to your Age, and agreeable to you
Inclinations: Diverſions, properly regu-
lated, are not only allowable, but abſo-
lutely neceſſary to Youth; are neve
criminal but when taken to Exceſs; tha
is, when they engroſs the whole Thoughts
and are made the chief Buſineſs of Lif
an

give a Diſtaſte to all Oeconomy valuable Employment; and by a t of Infatuation, leave the Mind in tate of reſtleſs Impatience from the ncluſion of one, till the Commence- nt of another: This is the unfor- iate Diſpoſition of many; guard moſt efully againſt it, for nothing can be ended with more pernicious Conſe- ences.

An early DOCUMENT *to a* SON.

BE good with Spirits, and with Parts be juſt;
kind to all; love few, or fewer truſt.
t Prudence ſeize whate'er is Learning's Boaſt,
t, oh! for Learning be not Virtue loſt.
t mild Humanity her Aid extend;
od will repay what to Mens Wants you lend,
nd thou ſhalt travel to thoſe bleſt Abodes,
here virtuous Men are only leſs than Gods.

The

The WORLD.

THE World is like a vaſt Sea, Ma kind like a Veſſel ſailing on tempeſtuous Boſom. Our Prudence its Sails, the Sciences ſerve us for Oa good or bad Fortunes are the favourab or contrary Winds, and Judgment the Rudder; without this laſt, the Ve is toſt by every Billow, and will f Shipwreck in every Breeze. In a Wo Obſcurity and Indigence are the Pare of Vigilance and Oeconomy; Vigila and Oeconomy of Riches and Honou Riches and Honour of Pride and Luxur Pride and Luxury of Impurity and Id neſs; and Impurity and Idleneſs aga produce Indigence and Obſcurity. Suc are the Revolutions of Life.

A Letter from Mrs. ——— to Mi Sophia ——, her Daughter, in Pa on the Accompliſhment of Dancing.

My dear Sophy,

BY a Letter I lately had from Mr B———, I had the Pleaſure hearin

ing of your Welfare, and of the
t Improvement you make in Danc-
This is one of the moſt genteel
polite Accompliſhments which a
ng Lady can poſſeſs. It will give a
ural, eaſy and graceful Air to all
Motions of your Body, and enable
to behave in Company with a mo-
Aſſurance and Addreſs. Beſides, it
n Art in which you will frequently
obliged to ſhew your Skill, in the
ionable Balls and Aſſemblies, to which
r Birth and Connections will entitle
to be introduced; and to appear
orant or aukward on theſe Occaſions,
ld not fail to put you to the Bluſh.
will likewiſe contribute greatly to
r Health, as it is a Kind of Exerciſe,
ich you may take when the Badneſs
the Weather, or other Circumſtances,
der you from going abroad. I there-
e expect, my dear Sophy, that you
l apply to your Dancing with great
re and Diligence; and, indeed, it will
uire your greateſt Care and Diligence
to

to render yourſelf a compleat Miſtr
of this Art. Dancing is not ſuch
trifling and inſignificant Qualificatio
nor yet ſo eaſy to be acquired, as ma
People imagine. It does not con
merely in the Management of the Hee
as it is uſually termed: No, it co
prehends every Motion, every Geſtu
every Attitude of the Body; and
who cannot walk, or ſtand, or ev
ſit in a genteel, graceful Manner, d
not deſerve the Name of a good Da
cer. There is Lady Waddlepace, w
pretends to underſtand all the differe
Figures in Dancing, and poſſibly
does ſo; but ſtill ſhe has ſuch a ho
bling and aukward Gait, as plainly ſhe
that ſhe has no Conception of what
meant by elegant and graceful Motio
whilſt her Daughter, when ſhe ſtands
ſits, does not know how to hold h
Head, her Hands, or any other Part
her Body, but appears as unmeaning
a lifeleſs Statue. But do not miſta
me; though I caution you againſt

aukw

kward and ſlovenly Manner, I do not ean that you ſhould run into the op- ſite Extreme of a preciſe and affected e, nor acquire a flippant and jaunty ir, which are no leſs ridiculous. La- y M——— is ſo ſtiff and conſtrained, at you would almoſt take her for a liv- g Machine; and Miſs Bobbadil's Gait ſo extremely ſprightly and ſpirited, at, whenever ſhe begins to walk, you ould imagine ſhe is going to dance. ll theſe, my Dear, are Faults, which u ought carefully to avoid. Imitate ur Miſtreſs, who has as polite and nteel a Manner as any Woman I e- r ſaw; and you will inſenſibly acquire e ſame eaſy and graceful Carriage. At reſent I have no more to add, but that ever am,

Your affectionate Mother,
PORTIA.

DIRECTIONS *for an* AGREEABLE BEHAVIOUR *and* POLITE ADDRESS.

PART I.

Of Behaviour in general.

CHAP. I.

Good Breeding, and Politeneſs.

GOOD Breeding ſupports the Decency of Converſation; Candour and Frankneſs of Mind preſerve its Freedom, while Wit and Humour give Spirit and Variety.

But to make the Harmony complea the Whole muſt be founded on th Ground-Work of Virtue and ſound Senſ

Good Breeding and Politeneſs a falſely thought the ſame; but their Qua lities are very different.

Politeneſs is the Influence of natur Refinement; Good-Breeding the For of artificial Civility. The laſt but re ſtrains us from giving Offence; the fir impowers us to give and receive Pleaſure

Politene

Politeneſs is the happy Mixture of
eatneſs with Benignity: 'Tis the Sun-
ne from the Soul on our Words and
our Actions.

Good Breeding is moſtly a Surface
hout Depth, and, like the Painter's
Colours on dark Primings, ſpreads
Gloſs over the Outſide even of Vices
Meanſpiritedneſs.

But Politeneſs, like Cryſtal, is tranſ-
ent as well as ſhining; and always
ears lovelier, the ſtronger Light it is
ced in.

CHAP. II.

Of knowing your Condition.

THE firſt Rule of Wiſdom is to know yourſelf; and in order to
s, you are to conſider your Station
d Rank.

2. You owe every Thing to your
rents; and therefore you owe your
t Station in Life to them. Reve-
nce them for that Reaſon, and ac-
rding to *their* Condition underſtand
ur *own*.

3. You

3. You are placed above vulgar Children (who run wild about the Streets) by being brought up at School; therefore you are to love School, and reſpect your Teachers.

4. Be not proud becauſe you are above the Vulgar, for there are others above you.

5. Behave to thoſe above you with Humility, void of Meanneſs; and to thoſe beneath you with Gentleneſs, but not Familiarity.

6. Nothing is ſo much eſteemed and loved as a well-bred Child.

7. Obey your Parents, for they are the Authors of your Being.

8. Be ſubmiſſive to your Maſters and Governeſſes, becauſe your Parents put you under their Care.

9. Be reſpectful to your Teachers, and never ſlight any Thing they ſay.

CHAP. III.

Of Behaviour to Superiors.

1. ALWAYS regard, without frowning, what is ſpoken to you, and be ready with a modeſt Reply. 2. Ne-

2. Never ſlight what they adviſe you, but ſhew by your Actions that you mind and obſerve it.

3. Let your Eyes and your Looks agree with your Words, and ſhew your Reſpect is real and ſincere.

4. Be always pliable and obliging; for Obſtinacy is a Fault of vulgar Children, and ariſes from their not having your Advantages of Birth and Education.

5. Shun Pride and Preſumption, for they are Marks of Wickedneſs and Folly.

CHAP. IV.

Of Behaviour to your Equals.

1. LOVE all your Equals, and they will all love you.

2. Be good-humoured to them, and they will be kind to you.

3. Always ſpeak to them with Reſpect, that they may treat you with Reſpect again.

4. If any of them are croſs, be you civil nevertheleſs: His Churliſhneſs will diſgrace him, while your Good-nature will gain you Love and Eſteem.

5. Be gentle in all your Words, and every one will deſire to keep you Company.

6. Be always ready to do all good-natured Things, and every one will be ready to oblige you.

7. By this Behaviour you will obtain the Eſteem of your Parents, and will be the Favourite of your Teachers; and they will bid others to take Example by you.

CHAP. IV.

Of Behaviour to Inferiors.

1. THE Goodneſs of your Parents places you above theſe; therefore be not proud of it, for it is not your own doing.

2. Avoid Familiarity, yet be courteous in all you ſay to them,

3. Never

. Never ſcorn Perſons that are be-th you, for that ſets you even below m.

. Affable Behaviour makes them re-t you, and that is what you ſhould at.

. Inſolent and haughty Words make m deride you; and then others will do ſame.

. A ſcornful Tongue always makes erſon hated: You would wiſh to be ed, therefore follow theſe Rules in all r Words and Actions.

CHAP. VI.

Of Behaviour at School.

BEHAVE to your Teachers with Humility, and to your School-lows with Reſpect.

. Do not run into the School, but ance decently and ſlowly to the Door.

. Make your Bow or Curteſy, when enter, and walk ſtraight to your t.

4. Never

4. Never talk in the School, for it interrupts yourſelf and others.

5. If a Stranger comes in, riſe and bow, or curteſy as he paſſes by you; but after that keep your Eyes upon your Book, not regarding that any are preſent.

6. If you have any Thing to ſay to the Maſter, wait till he is at Leiſure, and then ſpeak with Modeſty and Plainneſs.

7. Obſerve nothing at School but your Book, and never neglect that.

8. Never quarrel at School, for it ſhews Idleneſs, and a bad Temper.

9. When the Maſter ſpeaks to you, riſe up to hear him, and look him in the Face as he ſpeaks with Modeſty and Attention.

10. Begin not to anſwer before he has done ſpeaking, then bow to him reſpectfully, and anſwer him with Humility.

11. If you have Occaſion to complain of a School-Fellow, firſt ſpeak to him ſoftly, and deſire him to deſiſt.

12. I

12. If he will not, then riſe up and
it an Opportunity; and when the
ſter or Uſher's Eye is upon you, bow
d ſay ſoftly, and in a few Words, what
ur Complaint is.

13. Never ſpeak loud in School; an-
r a Queſtion moderately; repeat your
ſſon diſtinctly; and on no other Occa-
n ſpeak at all.

14. When a Stranger is in the School
not ſtare at him.

15. If he ſpeaks to the Maſter or
her, Governeſs or Teacher, do not
en to it, for it is ill Manners, and
ws you neglect your own Buſineſs to
nd others.

16. If he ſpeaks to you, riſe and hear
n.

17. When he has done ſpeaking, bow
d make a ſhort and modeſt Anſwer,
d let your Looks and Geſture ſhew
ſpect.

18. When the School Hours are over,
out, as you came in, quietly, ſoftly,
d decently.

19. Never

19. Never run nor crowd to get at the Door, for it will be free for you in a few Minutes waiting.

20. When out of the School, go Home without Hurry, and without Delay, do not run, nor do not loiter; but do this, as all Things elſe, with Diſcretion.

21. Do not ſpeak at Home, or elſewhere, of what has been done in School; for nothing that paſſes therein ſhould be told out.

CHAP. VII.

Of Behaviour at Church.

1. AS you have been reſpectful at School, be reverend in the Church; for it is before the Almighty you there ſtand.

2. Obſerve Decency in approaching; do not run, but walk diſcreetly.

3. When you enter the Door, take off your Hat, and look up ſeriouſly

d devoutly towards Heaven, remem-
ring where you are.

4. As you go to your Pew, caſt not
ur Eyes on any one, but walk ſlowly
d ſoberly to it.

5. When you have entered the Pew,
l upon your Knees, and covering your
ce, repeat ſoftly theſe Words.

Let the Words of my Mouth, and the
editations of my Heart, be now and ever
eptable in thy Sight, O Lord, my Strength,
d my Redeemer.

6. Having ſaid this, riſe, bow to
oſe to whom you owe Reſpect, the
aſter, Uſher, Governeſs, or Teacher;
alſo to Parents, Relations, Guardians,
d thoſe who are near you; then ſit
ietly in your Place, and wait the Ser-
ce.

7. Set yourſelf where your Parents,
uardians, or Maſters direct; and ne-
r remove from that Place till the Ser-
ce be over.

8. Obſerve when others riſe, and
en they kneel, and when they ſit
down,

down, do the like at the ſame Tim
and no other.

9. Do not try to repeat the Servic
unleſs you are perfect in the Wor
nor to read the Pſalms, unleſs you c
do it well; then read ſoftly, and repe
after the Clergyman in the ſame decen
ſoft, and ſober Manner.

10. Never read aloud with the Cle
gyman, nor repeat the Words loud
after him. Some grown Perſons
this, but it diſturbs others who ſit n
them.

11. Never ſpeak to any one duri
the Time of Prayers or Preaching. O
ſerve what is ſaid by the Clergyman, a
regard nothing beſide.

12. Do not look at any Perſon par
cularly during the Time of Service, b
keep your Eyes modeſtly fixed upon t
Miniſter.

13. Go many Times to Church b
fore you let your Voice be heard the
Firſt learn the Form of Devotion, a

Meaning of it, and when you under-
nd it, join in it.

14. Remember the Text, and liſten
efully to the Sermon; you are not to
by Heart the Words of the Preacher;
t it will be a great Credit to remember
Subſtance of them.

15. When Church is over, cover your
ce again, and repeat devoutly to your-
f this ſhort Prayer.

Grant, O Lord, that the Words we have
rd this Day with our outward Ears,
y be ſo inwardly grafted in our Hearts,
t we may finally bring forth in us the
uits of good Living, to thy Honour and
ory.

16. Having ſaid this, riſe, and bow to
oſe you bowed to at coming in.

17. Remain in your Place while others
out, that you may not crowd or
rry.

18. When the Way is free, walk out
tly and diſcreetly; and return in the
ne decent Manner to your Home. You
ll thus get the Love of your Parents,

Teachers, and Relations, and the go
Word of all who know you.

PART II.

Of Behaviour at Home.

CHAP. I.

Of Behaviour to Parents.

1. HAVING come ſoftly up
the Door and knocked at
once, and not too loud, as ſoon as it
opened go in.

2. Take off your Hat as ſoon as y
are entered, and don't touch it again
you are going out.

3. As ſoon as you come into the Ro
to your Parents and Relations, bow, a
ſtand near the Door till you are t
where to ſit.

4. When any one calls to you, go
to him without running; when you
come near him, ſtand ſtill, and fix
your Eyes modeſtly on his Face, wait
he is pleaſed to ſpeak to you.

5. Ne

. Never ſit down till you are deſired, then not till you have bowed, and wered what was aſked of you.

. Be careful how you ſpeak to thoſe have not ſpoke to you.

. Never ſpeak to any one while he is ing with another, nor while he is ling, nor when he is buſy.

. Wait till he is at Leiſure, and d up, that he may ſee you want to k.

. When his Eyes are upon you, walk y to him, and ſpeak ſo gently that ers may not hear.

0. Begin what you would ſay with Sir, Madam; and when you have ſpoke, t patiently for an Anſwer.

1. Before you ſpeak, make a Bow, or rteſy, and when you have received r Anſwer, make another.

2. You may be ſure whatever your ents order you to do, is right; there- do it with Goodwill and Rea- eſs.

13. Nothing becomes a Child ſo mu
as Obedience to Parents or Governors
therefore never refuſe to do what th
order.

14. When in the Room with yo
Parents or Relations, never ſlip o
privately, for that is mean and unhan
ſome.

15. If you are deſirous to go ou
aſk Leave, as you have been directe
and if it be proper you will not
denied.

16. If Strangers come in, riſe, an
when your Parents have paid their Com
pliments, do you bow to them.

17. When you have bowed, conti
nue ſtanding. If your Parents orde
you to ſit down again, do ſo; if no
make a Bow, and go decently out of th
Room.

18. When you are going to Scho
again, bow, and take your Leave.

CHA

CHAP. II.

Of Behaviour to the Family

IF you have Sisters or Brothers, it is your Duty to love them: hey will love you for it, and it will pleasing to your Parents, and Pleasure yourselves.

2. Be ready to give them any Thing ey like, and they will give you what u desire.

3. If you think they are cross to you, silent and gentle; and if that does not ake them kind, complain to your Fa-er, Mother, or Relations.

4. Never revenge yourself, for that wicked; your Relations will always ke your Part, when you behave with Quietness.

5. Never quarrel with your Brothers r Sisters.

6. Be courteous to the Servants, be-ause they are your Inferiors; but, for he same Reason, never be familiar with hem.

7. Never ſpeak haughtily to them, for that does not become a Superior.

8. Never tyrannize over them, for not you, but your Parents are their Maſter.

9. Deſire them, with Civility, to do what you would have, and if they are good, and what you aſk is proper, they will always do it.

10. If they refuſe, do not diſpute with them, but tell it to your Parents. If you are in the right they will chide them, and make you obſerve them at other Times.

11. But do not be too fond of making Complaints; for then neither your Parents nor the Servants will regard you.

12. If your Superiors chide you, bear it with Temper and Humility. If you reply, let it be to ſay, you are ſenſible of your Fault, and will not do the like again.

13. An undutiful Anſwer would bring Puniſhment and Diſgrace; but an obedient

nt and reſpectful one, will occaſion rgiveneſs and Praiſe.

14. Whatever they order you to do, ready in complying.

15. If they prevent you from doing at you deſire, know it is for your od to be hindered; therefore do not rmur nor repine.

16. If they correct you, bear it with eekneſs: They love you, and will not it but for your Faults.

CHAP. III.

Of Behaviour at Meals.

NOTHING ſhews the Difference between a young Gentman and a vulgar Boy ſo much as Behaviour in eating.

2. Know the Time of Dinner, and be dy a Quarter of an Hour before.

3. Never come to the Table hot, nor a Hurry.

4. Be in the Room dreſſed, and ready ore the Company come in.

5. Advance

5. Advance to the Table when Grace is to be ſaid, and go to the lower End.

6. Obſerve where the Miſtreſs of the Houſe ſits; the Place directly oppoſite her is the lower End of the Table.

7. Stand till every one is ſeated, and then ſit in the Place appointed for you.

8. Do not immediately call to the Servants, for they know their Duty; and others muſt be ſerved before you.

9. Sit patiently till the Company are helped, and you will not be forgotten.

10. Never attempt to help yourſelf to any Thing.

11. Do not aſk till you ſee the Company are all helped; then, if it happen you have been forgot, you will be ſerved.

12. Whatever is given you, be ſatisfied it is good, and deſire no other.

13. Eat it ſoberly and decently; and take great Care to be cleanly.

14. Never ſpeak when you are eating.

15. If you want any Thing of the Servant, wait till he is at Leiſure;

call when he is waiting on ſome
her Perſon.

16. Eat with your Knife and Fork,
d never touch your Meat with your
ngers.

17. Never eat large Mouthfuls, nor
edily.

18. Never deſire more after your Pa-
ts tell you, you have enough.

19. Never loiter over your Victuals,
keep your Plate when others have
ne.

20. Eat ſilently and decently, not mak-
a Noiſe with your Lips, or Mouth,
vulgar Boys do.

21. Let your Eye be upon your Plate,
t upon the Diſhes, nor the Company.

22. Wipe your Mouth often, that it
not greaſy; and lay your Knife and
rk upon your Plate, that you do not
l the Cloth.

23. Cut your Bread, and break it,
it is vulgar to bite or gnaw it.

24. Take Salt with the Salt Spoon,
elſe with a clean Knife, not with that
you

you are eating with, for that will foul the reſt.

25. Sit upright upon your Chair; and never loiter in it, nor lean upon the Table.

26. Do not laugh at Table, much leſs ſneeze, cough, or yawn; but if you cannot avoid it, hold up the Napkin, or Table-Cloth, before your Face, and turn aſide from the Table.

27. If what is given you be too hot, wait patiently for its cooling, that you may eat it with Decency.

28. Pick Bones clean and leave them on your Plate; they muſt not be thrown down, nor given to Dogs in the Room.

29. In eating Fruit, do not ſwallow the Stones, but lay them and the Stalks on one Side of your Plate, laying one of the Leaves that came with the Fruit over them.

30. When you drink, bow to ſome one of the Company, and ſay Sir, or Madam.

31. Stoop

31. Stoop a little to your Plate as you
ke each Mouthful; it prevents greaſing
urſelf or the Cloth.

32. Never regard what another has
his Plate; it looks as if you wanted

33. Do not fix your Eyes upon thoſe
no are eating; it is unmannerly.

34. Before you drink, entirely empty
ur Mouth, and do the ſame before you
ak.

35. Always wipe your Mouth as ſoon
you have drank.

36. Chew your Meat well before you
allow it; but do this decently without
king Faces.

37. Let one Mouthful be ſwallowed
fore you take up another.

38. If a Bone hurts your Mouth, or
y Thing ſticks in your Teeth, hold
your Napkin with your left Hand
ile you take it away with the other.

39. When you have dined with
eanlineſs, get up with Decency; you
are

are not to ſit at the Table ſo long as t
Company.

40. When you are got from yo
Seat make a Bow, and go to the Se
vant, who will lead you out of the Roo
unleſs it is the Pleaſure of your Paren
you ſhould ſtay longer.

PART III.

Of Behaviour in Company.

CHAP. I.

Of Behaviour in Company at Home.

1. ON coming Home enquire of t
Servant if there be any Co
pany; and let them tell your Parents y
are come.

2. Do not go into the Room unl
they order you.

3. When you are deſired to go i
do it with Reſpect and Politeneſs: A
ſoon as you are within the Door, bow
and going up ſoftly to your Parent, a
what is his Pleaſure with you.

4. Wh

4. When he orders you to ſit down, o to the loweſt Part of the Room.

5. If he orders you to ſit elſewhere, ow and obey him.

6. Sit in a genteel and eaſy Poſture, o not ſtretch out your Legs, nor loll: ut one Hand in the Boſom of your Vaiſtcoat, and let the other fall eaſily pon your Knee.

7. Do not talk unleſs others ſpeak to ou; then anſwer in a few Words, and odeſtly.

8. When you are not ſpeaking, be ttentive to what others ſay, keep it in our Mind, but make no Anſwer; and hen the Company is gone, you may peak your Opinion to your Parents.

9. Never ſtare at any one who is peaking; but liſten with a decent Behaviour.

10. Never ſing or whiſtle in Company; theſe are idle Tricks of vulgar Children.

11. Make no wanton Motions; but n all Things regard Decency.

12. When you ſtand, whether you b ſpeaking or ſilent, ſtand ſtill.

13. Do not ſway or move your Bod about; but keep one Hand in your Bo ſom, as directed before, and let the othe fall with Eaſe.

14. If you have Occaſion to laugh turn from the Company.

15. If you muſt ſneeze, turn aſid and hold up your Handkerchief.

16. Both in coughing and ſneezing make as little Noiſe as poſſible.

17. Never yawn in Company; for looks as if you were tired of being wit them.

18. If you cannot conquer it, tur aſide, and hide it as much as poſſible.

19. Seldom blow your Noſe, and u your Handkerchief for that Purpoſe and in this alſo, make as little Noiſe a you can.

20. Never hawk and ſpit in a Room theſe are ill Habits, and if you encou rage them, they will grow upon you if not, they will be eaſily ſtop'd.

21. Neve

21. Never bite your Nails.

22. Do not crowd to the Fire, but ſit ently at a little Diſtance from it.

23. Never lean upon another Perſon's air.

24. In ſeating yourſelf take Care you ve the beſt Places for the Company, never ſit with your Back to any one.

25. Study your Exerciſe when alone; never read or look upon a Book, in mpany.

26. If a Letter ſhould be ſent to you, requires to be read while you are Company, bow, and ſay, Gentlemen, Ladies, I beg your Pardon a few Mo-nts, then read it.

27. Never look into Papers which lie ut, nor fix your Eyes upon another o is reading.

28. If other Children are in Company, er whiſper with them.

29. Never laugh at what the Company s not know, for it will ſeem as if you ghed at them.

30. Never frown as you ſit; for it wi look as if you ſat unwillingly.

31. Always look pleaſed, but not mer ry, unleſs there is Occaſion.

32. When you laugh, do not be loud; nothing ſhews a genteel Perſon more tha laughing decently.

33. When you walk with your Pa rents or Superiors, give them the Wall and do not crowd cloſe to them, bu keep at a little Diſtance.

34. Walk as they do, genteely an regularly, not running, hopping, o ſkipping.

35. Look in the Face of the Perſo you ſpeak to, and the ſame when h ſpeaks to you; but do this modeſtly an decently.

36. Take Care not to make Face nor wink.

37. Appear always eaſy and pleaſe when you are in Company; and in Re turn, you'll be amply rewarded, by th Company being pleaſed with you.

CHA

CHAP. II.

Of Behaviour in Company walking abroad.

1. WHEN you are in Company walking abroad, behave to them with the ſame Reſpect as at Home.

2. Be attentive to what they ſay, and walk ſilently, quietly and decently.

3. If the Company, in paſſing by their Acquaintance, bow, do you bow alſo, though you do not know the Perſons; it is a Reſpect to your Company.

4. If you meet your Companions, do not leave your Company to talk with them.

5. If you are to croſs a Street, let the Company go firſt, and you follow.

6. If you ſee any Thing that ſurprizes you, do not ſtop to ſtare at it, but look upon it and paſs on.

7. Never on any Occaſion, run before, or lay far behind the Company.

CHAP. III.

Of Behaviour in walking alone.

1. RESPECT yourſelf as much as others, and walk as decently alone as if others were with you.

2. Never whiſtle, or ſing, as you walk alone; for theſe are Marks of Clowniſhneſs and Folly.

3. If you meet a rude or unmannerly Boy, give him the Way; you ſhould no more diſpute with ſuch than keep them Company.

4. Behave with proper Reſpect to all you meet.

5. Never inſult one that is leſs, or weaker than yourſelf.

6. Never reflect upon any one for perſonal Infirmities.

7. Never repeat vulgar Jeſts againſt any Perſon.

8. Treat your Elders and Superiors with a becoming Reſpect, and always give them the Wall.

9. Run

Run not in the Way of ſuch as paſſing.

10. Never fail to bow to thoſe you know, when you meet them, or paſs them.

11. Take off your Hat when any Perſon paſſes by, though you do not know him; it is a Reſpect due to his Rank.

12. When ſuch an one is going the Way, ſtand ſtill till he is paſſed by you.

13. When a Superior ſpeaks to you, take off your Hat while you anſwer, and ſtand without it reſpectfully till he goes from you.

14. Obſerve how Gentlemen walk in the Streets, and walk like them; keep your Hands quiet, and uſe no antick Motions.

15. When you come near a Mob, walk to the other Side of the Street, and never concern yourſelf about the Matter.

PART

PART IV.

Of keeping Company.

CHAP. I.

Of keeping Company with other Boys.

1. CHUSE for your Companion the moſt decent, genteel, a good-humoured of your School-Fellow

2. Avoid all ſuch as are clownis dirty, rude, or cruel.

3. Never join a Party in any Miſchie

4. Never mix with thoſe who torme dumb Creatures in Sport.

5. Be willing to oblige every one; b not ready to take Offence at any.

6. If any one uſes you unkindly, d ſpiſe him; and don't keep Compan with him afterwards.

7. Never quarrel, for it is the Pra tice of vulgar cowardly Boys, who ha no Education.

8. If you ſee your Play-Fellows do an Thing wrong tell them of it.

9.

9. If you hear them ſpeak improper Words, ſhew you are diſpleaſed, and never imitate them.

10. Be not proud of your Birth; but ſhew Reſpect to thoſe who are elder and have more Learning.

11. Do not fret at the Jeſts of your Companions, if they ſometimes fall upon yourſelf.

12. Return a Jeſt with another; but always with good Manners.

13. Never reflect upon any one's Dreſs.

14. Never take Notice of bodily Imperfections.

15. Never defraud your Companions of the leaſt Thing; Honeſty is ſhewn as much in Trifles, as in greater Matters.

16. Be generous, but not fooliſh in your Generoſity.

17. Give what you can ſpare; but don't part with what you ſhall want.

18. Do not interrupt others in doing their Buſineſs.

19. Never

19. Never engage in dirty Diverſions.

20. Never call any one by a reproachful Name.

21. Never laugh at your Companions, much leſs at Strangers.

22. When you ſpeak of others, let it be with Reſpect; and if others ſpeak ill in your Company, do not join with them.

23. Never tell out of School what happened in School.

24. Never repeat the Converſation of your Companions, to breed Miſchief.

25. Never tell to any one what you have heard in your own or any other Family.

CHAP. II.

Of keeping Company with Men.

1. BY what we have directed among Boys, you will know what is proper when you are with Men; they muſt be treated with more Reſpect.

2. Never

2. Never begin to ſpeak in ſuch Com-
ny; but wait till you are ſpoken to.
3. When any one ſpeaks to you, riſe
m your Seat, and wait till he has
ne, then anſwer.
4. Stand ſtill when you ſpeak, and
k at the Perſon you ſpeak to.
5. Do not turn away your Face, nor
ld your Hand before your Mouth.
6. Speak ſlow, and not too loud.
7. Take Care to pronounce your
ords diſtinctly.
8. Uſe few Words, and know when
have done.
9. Wait the Reply of the Perſon, and
atever it be, hear it with good Temper.
10. If he contradicts you, do not
nk of arguing with him; for more
ars muſt undoubtedly have made him
ſer than yourſelf.
11. For the ſame Reaſon, never do
u contradict a Man, for you want both
s Years and Experience.
12. Don't be fond of talking of
rifles, when you are admitted into
ompany.

13. If

13. If thoſe who ſpeak have Infi
mities do not mock them.

14. If you think they are miſtake
do not contradict them.

15. If a fooliſh Thought is told wh
you are in Company, pay not the le
Regard to it.

16. If any indecent Word be ſpok
let your Looks ſhew, that you neith
take Notice, nor underſtand it.

17. If any one ſays a Thing that y
know to be wrong, do not contradict hi

18. Modeſty and Humility are the b
Things a Boy in Company can practiſe

19. Never tell Stories of your o
Exploits.

20. Do not tell any Thing after fo
iſh Boys.

21. Never ſpeak while another
ſpeaking; but wait till he has done.

22. If another begins before yo
don't try to ſilence him; but wait ag
till he has done.

23. A Boy will always get m
Good, and more Credit by hearin
than by talking.

24.

24. If you did not liſten to the Beginning of a Diſcourſe, never aſk what it about.

25. If you come in where Perſons e talking, don't aſk what it is about, t liſten and learn.

26. When you ſpeak of any one preſent, do not point at him, but name his ame.

27. Never laugh immoderately at a ory told by another Perſon.

28. Never laugh at all at what you ll yourſelf.

29. Never ſpeak rudely to any one.

30. Never talk about any Thing but hat you know.

31. Always ſpeak of ſuch Things odeſtly and decently.

32. If you are contradicted, do not e obſtinate in ſupporting what you ſaid.

33. When any Thing is ſaid to you, nſwer it; but do not repeat the Words.

34. If you are at a Diſtance from the erſon who ſpeaks to you, go nearer beore you anſwer; but not cloſe up to him.

RULES AND DIRECTIONS FOR

I. An eaſy Poſture in Standing.
II. A genteel Carriage in Walking, and Saluting paſſing by.
III. To make a Bow coming in, and going out of a Room.
IV. To offer or receive and dance a Minuet.

WITH

A Set of genteel Figures of MASTERS and MISSES, in eaſy proper Attitudes adapted to the Rules.

CHAP. I.

See FIGURE I. fronting the Title of the Book.

Of Standing.

1. IN order to attain a graceful Manner in moving, it is firſt neceſſary to know how to ſtand ſtill.

2. Let

2. Let the young Gentleman remember what he has read before, and he will ſoon accompliſh himſelf by what follows here.

3. Hold up your Head, for on this depends all Grace in Motion or ſtanding.

4. While the Head is upright, let it ſtand free and eaſy; to be ſtiff is almoſt as bad as to ſtoop.

5. While you hold up your Head thus in an eaſy Manner, it keeps the whole Body upright.

6. If you poke your Head forward, you will thruſt out your Back at the ſame Time, and will appear vulgar and ill-ſhaped.

7. When your Head is eaſy and upright, and you ſtand without ſtooping, take Care how you place your Feet and your Hands.

8. Always turn out your Feet, becauſe that makes you ſtand firm, eaſy, and graceful.

9. A Boy who turns his Feet in ſtands as if he was falling.

10. Let your Feet be placed at a ſmal Diſtance from one another, not too cloſe nor too wide or ſpreading.

11. Put one Hand eaſy and free into the Boſom of your Waiſtcoat, and the other under the Flap of it.

12. Your Right Hand is beſt in your Waiſtcoat, and your left under the Flap.

13. Don't button more than the three loweſt Buttons of your Waiſtcoat, that your Hand may not be raiſed too high.

14. Do not thruſt your Hand into your Breeches, as vulgar Boys do, but let it fall with Eaſe under the Flap of the Waiſtcoat.

CHAP. II.

FIGURE II.

Of walking and ſaluting, paſſing by.

1. HOLD up your Head as you walk, in the ſame free eaſy Way as when you ſtand.

2. Hold

Cannot scalp

Walking & Saluting Passing by.

2d

2. Hold your Body upright alſo, and in a free eaſy Poſture, fit for moving.

3. The Hands muſt alſo be in an eaſy Poſture.

4. Don't ſwing them about as you walk, but place them as when ſtanding, or any other eaſy Way.

5. Don't lift up your Leg too high; and bring it down with your Knee ſtrait; this naturally raiſes the other.

6. If you bow to any one paſſing by, do it in this Manner; raiſe the Right-Hand to your Hat gracefully.

7. Put your Fore-Finger as far as the Crown, and your Thumb under the Brim, and then raiſe it from your Head gracefully and eaſily.

8. Look to the Perſon you bow to, and bend your Body gently forward.

9. Hold your Left-Arm ſtrait down by your Side, neither drawing it forward nor backward.

10. Move the Right-Leg, if the Perſon be on the Right-Side, and keeping the other firm.

11. If the Perſon be on the Left-Side, move the Left-Leg, and keep the Right firm.

12. Let your Body be bowed moderately, not too much.

CHAP. III.

FIGURE III.

Of making a Bow.

1. TAKE off your Hat in the Manner juſt directed, and bring it down to your Knee, as you ſee by Figure 3.

2. Let the Inſide of the Hat front the Perſon you bow to, and let your Hand fall ſtrait down; which Poſture ſhews the Arm handſomely.

3. Let both your Arms now come a little forward; and bow your Head and Body together forward to the Perſon or Company.

4. A

Canivet sculp

3d The Bow.

4. Let your Right-Arm fall ſtra down, that your Hat may hang as lo as your Knee.

5. In this Poſture addreſs your Ey modeſtly to the principal Perſon in t Company, and bow retiring.

6. Make a general Bow to the reſt.

7. Let your Feet be placed at a mo derate Diſtance; and bow, as we hav before directed you, bending your Ey a little downward.

8. Keep the Right-Knee ſtrait, an let the Left reſt upon the Fore-Part o the Foot, that the Heel may not touc the Ground.

9. Then draw this Leg gently back and after that, let the Heel come to th Ground.

10. Then recover firmly on that Hee and draw your Body upright.

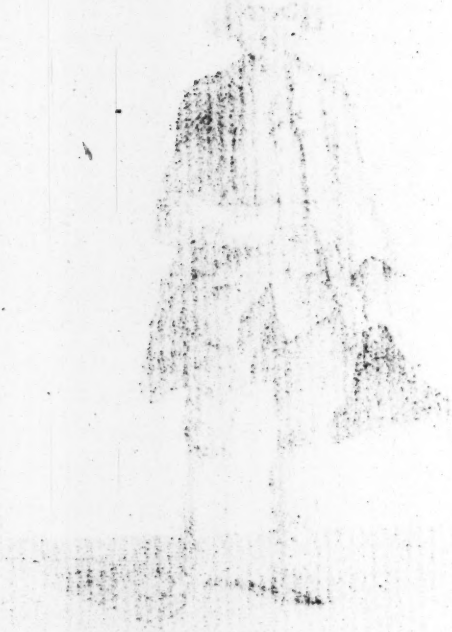
11. Let your Body riſe eaſy; and rai your Eyes as your Head riſes.

12. Never make any more Bows tha here directed, for they are only troubl ſome.

CHA

Cannot scalp.

4th Taking Scrape.



Cannot sculp.

5.th To Offer or Receive.

CHAP. V.

FIGURE V.

To offer or receive any Thing.

1. WHATEVER you give or receive, take it in your Right-Hand.

2. Bow your Head and Body gently forward.

3. Let your Body reſt upon the Left-Leg, which muſt bend a little; then keeping the other ſtrait, let the Head of that Foot touch the Ground.

4. The Right-Arm ſhould be held forward, and gently bent at the Wriſt, and Elbow.

5. Keep your Eyes upon your Hand that is held out.

9. When you have given the Thing, draw your Arm back gently, and let it fall with Eaſe into its right Place.

7. Hold your Hat under your Left-Arm all this Time, and let your Arm fall ſtrait down over it; for there's no Occaſion to ſqueeze it,

8. If

8. If you ſtay in the ſame Place draw your Left-Leg ſideways, and ri upon your Left-Foot.

9. If you retire, raiſe up your Body and draw the Right-Foot behind the Left

10. This gives a graceful Motion; and you go back after it very handſomely.

11. When any Thing is given you bow, and receive it in the very ſame Manner; and then retire as before directed.

CHAP. VI.

FIGURE VI.

Of dancing a Minuet.

1. REMEMBER what we have directed you before, for it all lead to this.

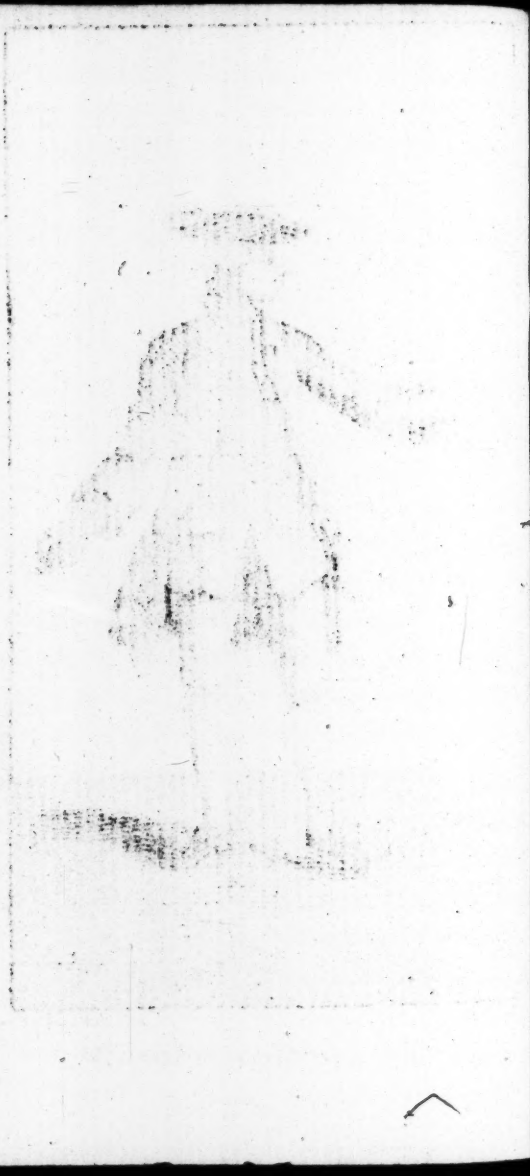
2. Let your Hat be eaſy, and ſit you well, ſo that it will keep ſteady without pinching you.

3. Put it on carefully, let it fall eve upon your Head and almoſt cover you Eye-Brows.

5. L

Cannot sculp.

6th Dancing the Minuett.



4. Let the Point of it come ſtrait ver your Left-Eye.

5. All the Time you are dancing, ook at your Partner; but look with Decency and Modeſty.

6. Your Right-Arm is to be raiſed aſily and gracefully.

7. Your Left-Arm muſt be raiſed with leſs Motion.

8. Keep your Fingers moderately open pon your Right-Hand.

9. Let it bend at the Wriſt, and bend gain at the Elbow; but moderately in ach Place.

10. Always keep the Fore-part of your Hand forward; and ſhew the Palm a ttle opened.

11. Never clinch either of your Hands, nor keep them too open.

12. To give both Hands properly in a Minuet, the Left-Hand muſt be raiſed uſt in the ſame Manner as the Right.

13. When the Left-Foot reſts upon s Ball, the Right obſerve eaſily gets its roper Motion.

Directions

Directions for YOUNG LADIES *to attain a genteel Carriage, with a graceful Air, and easy Motion.*

CHAP. I.

FIGURE I.

To make a Curtesy.

1. HOLD yourself properly and easily upright.

2. Raise your Head with a free Air, not with a stiff Formality.

3. Let your Shoulders fall back with an easy Air.

4. Let your Arms fall easy to your Waist, and keep them strait to your Sides, not putting them backwards or forwards.

5. Lay your Hands across, and do not raise them too high, nor let them fall too low.

6. The Point of the Shape is the right Place for them.

7. Let the Hollow or Inside of your Hands, be turned towards your Breast.

8. Le

Tannat sculp.

The Courtesie.

8. Let your Fingers be a little open.

9. Bend your Wriſt a little.

10. Turn with an eaſy Air toward the Perſon you are to compliment.

11. Step a little Sideways with either Foot.

12. Join the other to it.

13. Turn your Eyes a little downward.

14. Being thus placed, bend ſoftly and gradually into a Curteſy.

15. Riſe gently from it; and lift up your Eyes as you draw up your Head.

CHAP. II.

FIGURE II.

To give or receive any Thing.

1. KEEP yourſelf upright.

2. Let your Head be held up, and eaſy, and your Shoulders fall eaſily.

3. Let your Left-Arm hang to your Waiſt, bringing it a very little forward.

4. Bring the Hand of that Arm forward to the Waiſt.

5. Let it be kept at the Height of the Point of your Shape, and turn the Palm of it inward.

6. Hold the Right-Hand a little forward.

7. Bend it gently at the Elbow, and a little at the Wriſt.

8. Being in this genteel Poſture, ſtep ſlowly and genteelly forward.

9. Don't come too near the Perſon, nor ſtand at too great a Diſtance.

10. You are not to crowd upon the Perſon; nor are you to trouble her to come to you.

11. When you are come to a proper Diſtance, make a Curteſy as we have directed you.

12. Then preſent the Right-Hand gently, withdraw it a little Way; and then, with an eaſy Motion, preſent it a little forwarder.

13. In this Poſture give, or receive what is given.

14. When you have given or received it, withdraw your Hand gently in a circular Manner.

15. Place

Cannot sculp.

2.d *To Give or Receive.*

Cannot sculp.

3.d *Walking.*

15. Place it upon the other Hand, and then you will be in the Poſture of Curteſying.

16. Making your Curteſy exactly as we have deſcribed before.

17. If you leave the Room after this, walk gently away.

18. When you come to the Door, turn and make another Curteſy.

19. Then retire at once, but gracefully.

CHAP. III.

FIGURE III.

To walk gracefully.

1. HOLD up your Head without any Stiffneſs.

2. Keep your whole Perſon upright.

3. Let your Shoulders fall eaſily.

4. Drop your Arms eaſily and gracefully down to the Waiſt.

5. Then place the Hands on one another, with the Palms turning upward, and a little inward.

6. Take ſhort Steps, and do not lift up your Feet too high.

7. Let the Foot that was up be brought down ſlowly, and with an eaſy Motion.

8. In this Manner you may eaſily curteſy to any one paſſing by.

9. Join the back Foot to the fore one, then ſink gently; and riſe up again gradually: After this continue walking as before.

10. Never ſtare as you walk, and always look down when you curteſy.

CHAP. IV.

FIGURE IV.

Of Dancing.

1. REmember how you have been inſtructed to walk, and to curteſy, and you will, with great Eaſe, learn to dance gracefully.

2. In dancing, let the Head gently ſtoop a little toward one Side.

3. Take

Cannot sculp.

4.th *Dancing.*

3. Take Care to make this Stooping appear eaſy and graceful: If the Head were upright, the Figure would be ſtiff, and if ſtooping, very aukward; This gentle Drop of the Head is the right Medium.

4. Don't look ſorrowful nor fooliſhly merry; but chearful and modeſt.

5. Let your Eyes neither ſtare nor be ſhut; but, in a moderate and modeſt Manner open.

6. Let the Shoulders fall eaſy, and hold your Arms ſtrait, at a little Diſtance from your Sides.

7. Let your Hands fall with Eaſe to touch the Skirt of your Coat below the Waiſt, and take hold of it gently.

8. Don't let your Elbows bend, nor yet let them be ſtiff.

9. Only take hold of your Cloaths with your Fore-Finger and Thumb.

10. Keep the other Fingers of both Hands ſeparated a little Way, but not gaping.

11. Take Care your Motion is not ſtiff and forma!; but let your whole Perſon have a little Sway ſideways.

12. Turn out your Toes moderately, not ſo much as to appear difficult or prepoſterous.

13. Let all your Figure appear light, and perfectly eaſy.

CHAP. V.

FIGURE V.

How to give the Hand in a Minuet.

1. REmember the former general Directions, in all your Air and Motions.

2. When you are to give your Hand, your Body muſt reſt upon your Left-Foot.

3. Take Care you ſtand upon this Foot light and eaſy.

4. Preſent your Right-Hand forward.

5. Turn your Hand gently and modeſtly towards your Partner.

6. Look

Cannot scalp.

5th Giving a Hand in a Minuet.

6. Look directly over the Wriſt of your Right-Hand at your Partner.

7. Keep your Shoulders at Reſt, and eaſy.

8. Let your Right-Arm be bent a little, but not ſtiffly nor forcibly.

9. Keep out your Hand at a moderate Diſtance from the Body, and let your Elbow bend not too ſharply.

10. Keep the Fingers of your Right-Hand ſeparated, but not wide.

11. Let the Thumb and the Fore-Finger come near one another but not touch.

12. Thus give your Hand with a graceful and eaſy Motion.

13. When you withdraw your Hand, let the Arm be bent gently, and gracefully, as before.

14. At the ſame Time this Hand falls, raiſe the other in the like Manner.

15. Turn the Right-Foot moderately out, and ſo in one Motion bend, riſe, and ſlide: This is the Perfection of the Minuet.

CHAP.

CHAP. VI.

FIGURE VI.

Of giving both Hands in a Minuet.

1. OBSERVE all you have been directed already, and place yourſelf in a graceful eaſy Poſture.

2. Then by Degrees raiſe up both your Arms.

3. They muſt be brought nearly as high as your Shoulders, and they muſt drop at the Elbow, and riſe from thence to the Hand.

4. Take care you do all this gracefully.

5. Do not raiſe the Hands too haſtily.

6. Nor ſtop in the Motion, but bring them regularly and ſlowly to this Poſture.

7. Turn both your Hands to the Hands of your Partner, with an eaſy modeſt Motion.

8. Till the Hands are turn'd to the Partner, let the Motion of the Arm be circular or rounding.

9. Look

Cannot sculp.

6th. Giving both Hands in a Minuets

9. Look at your Partner, not fearfully nor boldly.

10. Direct all your Motions toward him with an eaſy Freedom.

11. In all your Motions obſerve to be guided by the Muſic, keeping Time exactly with it.

12. Never crowd your Partner by coming too near him.

13. When you finiſh, do it gracefully, and without Hurry or Confuſion.

14. Pay your Reſpects to the Company in a graceful Curteſy.

15. Take your Leave of your Partner in another Curteſy; and this finiſhes the Minuet.

THESE, little Gentlemen and little Ladies, are the Rules we have collected for your Uſe, by a careful Obſervation, and long Experience. There is nothing difficult in any of them; and, in general, they will procure you the Applauſe of your Teachers and Governeſſes; and what is abundantly better, will

will make your Parents love you, not only becauſe you have a natural Right to it; but becauſe you deſerve it by your decent and genteel Behaviour,

We are, with all good Wiſhes,

For your Welfare
And Accompliſhments
Your humble Servants,
The AUTHORS.

Obſervations on indecent Practices.

THE following Obſervations by Mr. Delicate, on ſome *indecent Practices*, too common, may ſerve as a Caution to young Gentlemen and Ladies to avoid them.

There are thoſe, ſays Mr. Delicate, who appear often in what is called good Company, that will uſe the Knife and Fork with which they eat, to carve, though one for that Purpoſe lies in the Diſh before them; nay there are ſome who will run into a Diſh of Peas, &c. the Spoon they have been eating with; than which nothing can be more offenſive

an

nd by which, without Affectation, bet-
er bred People are frequently made ſick.
How often are thoſe, who ought to
e aſhamed of ſo doing, been ſeen blow-
ng their Noſes with their Fingers, pick-
ng their Ears, ſpitting tough Phlegm
gainſt the Bars of the Grate, drying
heir Pocket Handkerchiefs by the Fire,
nd doing other ſuch like filthy Buſineſſes
efore Company.

How many People likewiſe pick their
eeth with a clean Fork, and then run
into the Contents of a Diſh, either to
elp themſelves or others! That there
re ſuch Practices among the Vulgar is
ot to be wondered at; becauſe it may
e ſuppoſed they have never been taught
etter; but for others to be guilty of
hem, who have had better Breeding, is
Matter of great Aſtoniſhment. The
ruth is, ſuch offenſive Practices are
wing to Self-Indulgencies, from Inat-
ntion. We reconcile ourſelves to filthy
ractices, without having a due Regard
others; and what is more, they com-
monly

monly increaſe with Years, on a fancied Claim to Indulgence, when they ought moſt to be avoided.

Some Obſervations on the real Uſe and Advantages of Dancing, by Mr. LOCKE, *the Chevalier* DE RAMSAY, *and* GIOVANNI ANDREA GALLINI.

'NOTHING, ſays Mr. Locke, in 'his Treatiſe of Education, ap'pears to me to give Children ſo much 'becoming Confidence and Behaviour 'and ſo to raiſe them to the Converſation 'of thoſe above their Age, as Dancing. 'I think they ſhould be taught to dance 'as ſoon as they are capable of learn'ing it; for though this conſiſts only in 'outward Gracefulneſs and Motion, yet 'I know not how, it gives Children 'manly Thoughts and Carriage, more 'than any Thing.' And again he ſays, 'Dancing, being that which gives 'graceful Motions to all our Lives, 'and above all Things Manlineſs, and

'a be

'a becoming Confidence to young Children, I think it cannot be learned too 'early, after they are once capable of 'it: But you muſt be ſure to have a 'good Maſter, that knows and can teach 'what is graceful and becoming, and 'what gives a Freedom and Eaſineſs to 'all the Motions of the Body. One 'that teaches not this, is worſe than 'none at all; natural Aukwardneſs be-'ing much better than apiſh affected 'Poſtures, and I think it much more 'paſſable to pull off the Hat and make a 'Leg, like an honeſt Country Gentle-'man, than like an ill-faſhioned Danc-'ing-Maſter. For as for the gigging and 'Figures of a Dance, I count it little or 'nothing better than as it tends to per-'fect graceful Carriage.'

The Chevalier De Ramſay, Author of Cyrus's Travels, in his Plan of Education for a young Prince, ſays, 'To the 'Study of Poetry, ſhould be joined that 'of the three Arts of Imitation. The 'Antients repreſented the Paſſions, by

'Geſts, Colours, and Sounds. Xenophon tells us of ſome wonderful Effects of the Grecian Dances, and how they moved and expreſſed the Paſſions. We have now loſt the Perfection of that Art; and all that remains, is only what is neceſſary to give a handſome Action and Air to a young Gentleman. This ought not to be neglected, becauſe on the external Figure and Appearance depends often the Regard we have to the internal Qualities of the Mind. A graceful Behaviour, in the Houſe of Lords and Commons, commands the Attention of a whole Aſſembly.'

Giovanni Andrea Gallini, Director of the Dances at the Royal Theatre in the Haymarket, London, in his curious Treatiſe on that Subject lately publiſhed *, ſays, Nothing is more confeſſed, than

* In which, to uſe the Words of the Author of the Review, the Reader will find an extremely pretty critical Treatiſe upon

than that this Branch of Breeding qualifies Perſons for preſenting themſelves with a good Grace. To whom can it be unknown that a favourable Prepoſſeſſion at the firſt Sight is often of the higheſt Advantage, and that the Power of firſt Impreſſions is not eaſily ſurmountable.

In Aſſemblies, or Places of public Reſort, when we ſee a Perſon of a genteel Carriage or Preſence, he attracts our Regard and Liking, whether he be a Foreigner or one of this Country. At Court, even a graceful Addreſs, and an Air of Eaſe, will more diſtinguiſh a Man from the Croud, than the richeſt Cloaths that Money may purchaſe; but never can give that Air to be acquired only by Education.

But of all the People in the World, the Britiſh would certainly be the moſt in the wrong not to pay ſtrict Re-

upon Taſte, Action, and the juſt Repreſentation of Sentiment and Paſſion.

gard to this Part of Education; ſince none have more conſpicuouſly the Merit of Figure and Perſon; and it would in them be a Sort of Ingratitude to Nature, who has done ſo much for them, not to do a little more for themſelves, in acquiring an Accompliſhment, the Utility of which has been acknowledged in all Ages, and in all Countries, and eſpecially by the greateſt and moſt ſenſible Men in their own.

As to the Ladies, there is one Light in which, perhaps, they would not do amiſs to own the Practice of this Art, beſides that of mere Diverſion or Improvement of their Deportment: It is that of its being highly ſerviceable to their Health, and to what it can never be expected they ſhould be indifferent about, their Beauty, it being the beſt and ſureſt Way of preſerving or even giving it to their whole Perſon.

It is in Hiſtory a ſettled Point, that Beauty was no where more flouriſhing, than among ſuch People as cultivated and

and encouraged Exercise, especially in the Fair Sex. The various Provinces and Governments in Greece all agreed, some in a less, some in a greater Degree, in making Exercise a Point of Female Education. The Spartans carried this to perhaps an Excess, since the training of the Children of that Sex, hardly yielded to that of the Male in Laboriousness and Fatigue. Be this confessed to be an Extreme; but then it was in some Measure compensated by its being universally allowed, that the Spartan Women owed to it that Beauty in which they excelled the rest of the Grecian Women, who were themselves held in that Point preferable to the rest of the World. But as the best Habit of Body is ever inseparable from the greatest Perfection of Beauty, of which its Possessor is susceptible, it very naturally followed, that the good Plight to which Exercise brought and preserved the Females, gave also to their Shape that Delicacy and Suppleness, and to their

Motion that graceful Agility, which characterize the Grecian Beauties, and diſtinguiſhes them for that Nymph-Stile of Figure, which we to this Day admire in the Deſcription of their Hiſtorians, of their Poets, or in the Repreſentations that yet remain to us in their Statues, or other Monuments of Antiquity.

We find that the Chace, their Foot Races, and more eſpecially Dancing, principally compoſed the Amuſement of the young Ladies of Greece; no Maxim ever more practically prevailed than that Sloth and Inactivity was equally the Parent of Diſeaſes of the Body, as of Vices of the Mind, agreeable to which one of the greateſt Phyſicians now in Europe, the celebrated Tronchin, while at Paris, vehemently declaimed againſt this falſe Delicacy and Averſion to Exerciſe; from which the Ladies, eſpecially of the higher Rank of Life, derived their bad Habits of Body, their pale Colour, with all the Principles of Weakneſs, and of a puny

diſeaſed

diſeaſed Conſtitution, which they neceſſarily entail on their innocent Children, thence it was that he condemned the uſing of one's ſelf too much to Coaches or Chairs, which he obſerved, lowers the Spirits, thickens the Humours, numbs the Nerves, and cramps the Liberty of Circulation.

Conſidering the Efficacy of Exerciſe, and that Faſhion has aboliſhed, or at leaſt confined among a very few, the more robuſt Methods of Amuſement, it can hardly be excuſed to neglect cultivating an Art ſo innocent and ſo agreeable as that of Dancing; and it at once unites in itſelf the three great Ends of bodily Improvement, of Diverſion, and of healthy Exerciſe.

Certainly thoſe of the Fair Sex, who uſe Exerciſe, will in their Exemption from a depraved or deficient Appetite, in the Freſhneſs or in the Glow of their Colour, in the Firmneſs of their Make, in the Advantages to their Shape, in the Goodneſs in general of their Conſtitution, find themſelves not ill repaid for conquering any

any ill Habit of falſe Delicacy and Sloth, to which ſo many, otherwiſe fine young Ladies, owe the Diſorders of their Stomach, their pale ſickly Hue, and that languid State of Health, which muſt interrupt all their Pleaſures, and even endanger their Lives. Theſe are neither ſtrained or far-fetched Conſequences.

Dancing not only furniſhes the Fair-Sex (whoſe Sphere of Exerciſe is naturally more confined than that of the Men,) with a ſalutary Amuſement, but gives them the beſt Opportunity of diſplaying their native Graces, and where only the gentleſt Exerciſe is requiſite, the Minuet offers itſelf with the greateſt Effect, and when elegantly executed, forms one of the moſt agreeable Sights either in private or public Aſſemblies.

There is no ſpecifying the Rules for attaining the Art of Dancing, becauſe almoſt every individual Learner requires different Inſtructions.

But there is one Point of great Importance to all the Ladies, eſpecially which is

ever

ver ſtrictly recommended in teaching the Minuet, but which, in Fact, like moſt of the other Graces of that Dance, extends to other Occaſions of Appearance in Life. This Point is the eaſy and noble Port of the Head: Many very pretty Ladies loſe much of the Effect of their Beauty, and of the Power of the firſt Impreſſions, as they enter a Room or public Aſſembly, by a vulgar or improper Carriage of the Head; either poking the Neck, or ſtooping the Head, or in the other Extreme of holding it up too ſtiff, on the Mamma's perpetually reizing Remonſtrance of *Hold up your Head Miſs*; without conſidering that merely bridling, without the eaſy Grace of a free Play, is a worſe Fault than that of which ſhe would have been corrected.

Certainly, nothing can give a more noble Air to the whole Perſon, than the Head finely ſet, and turning gracefully with every natural Occaſion for turning it, without Affectation, or ſtiffly pointing the Chin, as if to ſhew which Way the Wind ſets.

It ſhould alſo be recommended to th Dancers of the Minuet, ever to have a Expreſſion of that Sort of Gaiety an Chearfulneſs of the Countenance, whic will give it even an amiable, and nobl Frankneſs. Nothing can be more out o Character, or even diſpleaſing, than froward or even too penſive Look. Ther might be a ſprightly Vacancy, an Open neſs in the Face, without the leaſt Tinc ture of any indecent Air of Levity; a there may be a captivating Modeſty, with out any of Baſhfulneſs, which ariſes ei ther from low Breeding, or no Breedin at all.

BEAUTY and the BEAST

An Entertaining

Moral TALE, from the French.

THERE was once a very ric Merchant who had ſix Children three Sons and three Daughters; bein a Man of Senſe, he ſpared no Coſt fo the

heir Education, but gave them all Kinds
f Maſters. His Daughters where ex-
remely handſome, eſpecially the young-
ſt; when ſhe was little, every Body
dmired her, and called her, '*The little*
Beauty;' ſo that, as ſhe grew up, ſhe
ill went by the Name of *Beauty*, which
ade her Siſters very jealous. The
oungeſt, as ſhe was handſomer, was
ſo better than her Siſters. The two
deſt had a great deal of Pride, becauſe
ey were rich. They gave themſelves
diculous Airs, and would not viſit
her Merchants Daughters, nor keep
ompany with any but Perſons of Qua-
y. They went out every Day upon
rties of Pleaſure, Balls, Plays, Con-
rts, &c. and laughed at their youngeſt
ſter, becauſe ſhe ſpent the greateſt Part
her Time in reading good Books. As
was known that they were great For-
es, ſeveral eminent Merchants made
ir Addreſſes to them; but the two
eſt ſaid, they would never marry,
leſs they could meet with a Duke, or

an

an Earl at leaſt. Beauty very civilly thanked them that courted her, and told them ſhe was too young yet to marry, but choſe to ſtay with her Father a few Years longer.

All at once the Merchant loſt his whole Fortune, excepting a ſmall Country-Houſe at a great Diſtance from Town, and told his Children, weeping, that they muſt go there and work for their Living. The two eldeſt anſwered, that indeed they would not leave the Town, for they had ſeveral Lovers, who they were ſure would be glad to have them, though they had no Fortune; but the good Ladies were miſtaken, for their Lovers ſlighted and forſook them in their Poverty. As they were not beloved on Account of their Haughtineſs, every Body ſaid, they do not deſerve to be pitied, we are very glad to ſee their Pride humbled, let them go and give themſelves Quality Airs in milking their Cows and minding their Dairy. But, added they, we are extremely concerned for Beauty, ſhe will

ſuch a charming, ſweet-tempered Creature, ſpoke ſo kindly to poor people, and was of ſuch an affable, obliging Behaviour. Nay, ſeveral Gentlemen would have married her, tho' they knew ſhe had not a Penny; but ſhe told them ſhe could not think of leaving her poor Father in his Misfortunes, but was determined to go along with him into the Country to comfort and attend him. Poor Beauty at firſt was ſadly grieved at the Loſs of her Fortune; but, ſaid ſhe to herſelf, were I to cry ever ſo much, that would not make Things better, I muſt try to make myſelf happy without a Fortune. When they came to their Country-Houſe, the Merchant and his three Sons applied themſelves to Huſbandry aud Tillage; and Beauty roſe at four in the Morning, and made Haſte to have the Houſe clean, and Dinner ready for the Family. In the Beginning ſhe found it very difficult, for ſhe had not been uſed to work as a Servant, but in leſs than two Months ſhe grew ſtronger

and healthier than ever. After ſhe had done her Work, ſhe read, played on the Harpſichord, or elſe ſung whilſt ſhe ſpun. On the contrary, her two Siſters did not know how to ſpend their Time; they got up at Ten, and did nothing but ſaunter about the whole Day, lamenting the Loſs of their fine Cloaths and Acquaintance. Do but ſee our youngeſt Siſter, ſaid they, one to the other, what a poor, ſtupid, mean-ſpirited Creature ſhe is, to be contented with ſuch an unhappy diſmal Situation. The good Merchant was of quite a different Opinion, he knew very well that Beauty outſhone her Siſters in her Perſon as well as her Mind, and admired her Humility and Induſtry, but above all her Meekneſs and Patience; for her Siſters not only left her all the Work of the Houſe to do, but inſulted her every Moment.

The Family had lived about a Year in this Retirement, when the Merchant received a Letter with an Account that a Veſ-

a Veſſel, on board of which he had Effects, was ſafely arrived. This News had like to have turned the Heads of the two eldeſt Daughters, who immediately flattered themſelves with the Hopes of returning to Town, for they were quite weary of a Country Life; and when they ſaw their Father ready to ſet out, they begged of him to buy them new Gowns, Head-Dreſſes, Ribbands, and all Manner of Trifles; but Beauty aſked for nothing, for ſhe thought to herſelf, that all the Money her Father was going to receive, would ſcarce be ſufficient to purchaſe every Thing her Siſters wanted. What will you have, Beauty? ſaid her Father. Since you have the Goodneſs to think of me, anſwered ſhe, be ſo kind as to bring me a Roſe, for as none grow hereabouts, they are a Kind of Rarity. Not that Beauty cared for a Roſe, but ſhe aſked for ſomething, leſt ſhe ſhould ſeem by her Example to condemn her Siſters Conduct, who would have ſaid ſhe did it only to look particular. The

good Man went on his Journey, but when he came there, they went to Law with him about the Merchandiſe, and after a great Deal of Trouble and Pains to no Purpoſe, he came back as poor as before.

He was within thirty Miles of his own Houſe, thinking on the Pleaſure he ſhould have in ſeeing his Children again, when going through a large Foreſt he loſt himſelf. It rained and ſnowed terribly, beſides, the Wind was ſo high, that it threw him twice off his Horſe, and Night coming on, he began to apprehend being either ſtarved to Death with Cold and Hunger, or elſe devoured by the Wolves, whom he heard howling all round him, when, on a ſudden, looking through a long Walk of Trees, he ſaw a Light at ſome Diſtance, and going on a little farther, perceived it came from a Place illuminated from Top to Bottom. The Merchant returned God Thanks for this happy Diſcovery, and haſted to the Place, but was greatly ſurprized at not meet-

meeting with any one in the Out-Courts. His Horſe followed him, and ſeeing a large Stable open, went in, and finding both Hay and Oats, the poor Beaſt, who was almoſt famiſhed, fell to eating very heartily; the Merchant tied him up to the Manger, and walked towards the Houſe, where he ſaw no one, but entering into a large Hall, he found a good Fire, and a Table plentifully ſet out with but one Cover laid. As he was quite wet through with the Rain and Snow, he drew near the Fire to dry himſelf. I hope, ſaid he, the Maſter of the Houſe, or his Servants, will excuſe the Liberty I take; I ſuppoſe it will not be long before ſome of them appear.

He waited a conſiderable Time, till it ſtruck Eleven, and ſtill no Body came, at laſt he was ſo hungry that he could ſtay no longer, but took a Chicken, and eat it at two Mouthfuls, trembling all the while. After this he drank a few Glaſſes of Wine, and growing more courageous, he went out of the Hall, and

croſſed through ſeveral grand Apartments with magnificent Furniture, till he came into a Chamber, which had an exceeding good Bed in it, and as he was very much fatigued, and it was paſt Midnight, he concluded it was beſt to ſhut the Door, and go to Bed.

It was Ten the next Morning before the Merchant waked, and as he was going to riſe he was aſtoniſhed to ſee a good Suit of Cloaths in the Room of his own, which were quite ſpoiled; certainly, ſaid he, this Palace belongs to ſome kind Fairy, who has ſeen and pitied my Diſtreſs. He looked through a Window, but inſtead of Snow ſaw the moſt delightful Arbours, interwoven with the beautifulleſt Flowers that were ever beheld. He then returned to the great Hall, where he had ſupped the Night before, and found ſome Chocolate ready made on a little Table. Thank you, good Madam Fairy, ſaid he aloud, for being ſo careful as to provide me a Break-

a Breakfaſt, I am extremely obliged to you for all your Favours.

The good Man drank his Chocolate, and then went to look after his Horſe, but paſſing through an Arbour of Roſes he remembered Beauty's Requeſt to him, and gathered a Branch on which were ſeveral; immediately he heard a great Noiſe, and ſaw ſuch a frightful Beaſt coming towards him, that he was ready to faint away. You are very ungrateful, ſaid the Beaſt to him, in a terrible Voice; I have ſaved your Life by receiving you into my Caſtle, and in Return, you ſteal my Roſes, which I value beyond any Thing in the Univerſe, but you ſhall die for it; I give you but a Quarter of an Hour to prepare yourſelf, and ſay your Prayers. The Merchant fell on his Knees, and lifting up both his Hands: My Lord, ſaid he, I beſeech you to forgive me, indeed I had no Intention of offending you in gathering a Roſe for one of my Daughters, who deſired me to bring her one. My Name

is

is not my Lord, replied the Monſter, but Beaſt; I don't love Compliments, not I; I like People ſhould ſpeak as they think; therefore do not imagine I am to be moved by any of your flattering Speeches: But you ſay you have got Daughters, I will forgive you, on Condition that one of them comes voluntarily and ſuffers for you. Let me have no diſputing, but go about your Buſineſs, and ſwear, that if your Daughter refuſes to die in your Stead, you will return within three Months. The Merchant had no Mind to ſacrifice his Daughters to the ugly Monſter, but he thought, in obtaining this Reſpite, he ſhould have the Satisfaction of ſeeing them once more, ſo he promiſed, upon Oath, he would return, and the Beaſt told him he might ſet out when he pleaſed, but, added he, you ſhall not depart empty handed, go back to the Room where you lay, and you will ſee a great empty Cheſt, fill it with what ever you like beſt, and I will ſend it to

you

your Home, and at the ſame Time the Beaſt withdrew. Well, ſaid the good Man to himſelf, if I muſt die, I ſhall have the Comfort, at leaſt, of leaving ſomething to my poor Children.

He returned to the Bed-Chamber, and finding a great Quantity of broad Pieces of Gold, he filled the great Cheſt the Beaſt had mentioned, locked it, and afterwards took his Horſe out of the Stable, leaving the Palace with as much Grief as he had entered it with Joy. The Horſe, of his own Accord, took one of the Roads of the Foreſt, and in few Hours the good Man was at Home. His Children came round him, but inſtead of receiving their Embraces with Pleaſure, he looked on them, and holding up the Branch he had in his Hands, burſt into Tears. Here, Beauty, ſaid he, take theſe Roſes, but little do you think how dear they are like to coſt your unhappy Father, and then related the fatal Adventure: Immediately the two eldeſt ſet up lamentable Outcries, and

and ſaid all Manner of ill-natured Thin
to Beauty, who did not cry at all. L
but ſee the Pride of that little Wretc
ſaid they; ſhe would not aſk for fi
Cloaths, as we did; but no truly, M
wanted to diſtinguiſh herſelf, ſo no
ſhe will be the Death of our poor Fathe
and yet ſhe does not ſo much as ſh
a Tear. Why ſhould I, anſwered Bea
ty, it would be very needleſs, for n
Father ſhall not ſuffer upon my Accou
ſince the Monſter will accept of one
his Daughters, I will deliver myſelf
to all his Fury, and I am very happy
thinking that my Death will ſave my F
ther's Life, and be a Proof of my ten
Love for him. No, Siſter, ſaid her th
Brothers, that ſhall not be, we will
find the Monſter, and either kill hi
or periſh in the Attempt. Do not im
gine any ſuch Thing, my Sons, ſaid
Merchant, the Beaſt's Power is ſo gre
that I have no Hopes of your overco
ing him: I am charmed with Beaut
kind and generous Offer, but I can
yi

eld to it; I am old and have not long
live, therefore ſhall only loſe a few
ears, which I regret for your Sakes
ne, my dear Children. Indeed, Fa-
er, ſaid Beauty, you ſhall not go to the
lace without me, you cannot hinder
e from following you. It was to no
rpoſe all they could ſay, Beauty ſtill
iſted on ſetting out for the fine Pa-
e, and her Siſters were delighted at
for her Virtues made them envious
d jealous.

The Merchant was ſo affected at the
houghts of loſing his Daughter, that
had quite forgot the Cheſt-full of
old, but at Night when he retired to
, no ſooner had he ſhut his Cham-
Door, than, to his great Aſtoniſh-
nt, he found it by his Bed-Side; he
determined, however, not to tell
Children that he was grown rich,
auſe they would have wanted to re-
n to Town, and he was reſolved not
leave the Country; but he truſted
auty with the Secret, who informed
him,

him, that two Gentlemen came in hi
Abſence, and courted her Siſters; ſh
begged her Father to conſent to thei
Marriage, and give them Fortunes, fo
ſhe was ſo good, that ſhe loved them
and forgave them, from her Heart, a
the Injuries they had ever done her
yet, when Beauty went with her Father
theſe two wicked Creatures rubbed the
Eyes with an Onion to force ſome Tear
but her Brothers were really concern
ed: Beauty was the only one who d
not ſhed Tears at parting, becauſe ſh
would not increaſe their Uneaſineſs.

The Horſe took the direct Road
the Palace, and towards Evening the
perceived it illuminated as at firſt: Th
Horſe went of himſelf into the Stabl
and the good Man and his Daught
came into the great Hall, where th
found a Table ſplendidly ſerved up, an
two Covers. The Merchant had
Heart to eat, but Beauty, endeavouri
to appear chearful, ſat down to Tab
and helped him. Afterwards, thou

ſhe to herſelf, the Beaſt ſurely has a Mind to fatten me before he eats me, ſince he provides ſuch plentiful Entertainment. When they had ſupped they heard a great Noiſe, and the Merchant, all in Tears, bid his poor Child Farewell, for he thought it was the Beaſt. Beauty was ſadly terrified at his horrid Form, but ſhe took Courage as well as ſhe could, and the Monſter having aſked her if ſhe came willingly ye——e——es, ſaid ſhe trembling; you are very good, and I am greatly obliged to you; honeſt Man, go your Ways To-morrow Morning, but never think of coming here again. Farewell, Beauty, farewell, Beaſt, anſwered ſhe, and immediately the Monſter withdrew. Oh, Daughter, ſaid the Merchant, embracing Beauty, I am almoſt frightened to Death, believe me, you had better go back, and let me ſtay here; no, Father, ſaid Beauty, in a reſolute Tone, you ſhall ſet out To-morrow Morning, and leave me to the Care and Protection of Providence.

They went to Bed, and thought they ſhould not cloſe their Eyes all Night; but ſcarce were they laid down, when they fell faſt aſleep, and Beauty dreamed, a fine Lady came, and ſaid to her, I am pleaſed, Beauty, with your Piety for your Father, the good Action you have performed, in giving up your own Life to ſave his, ſhall not go unrewarded. Beauty waked, and told her Father her Dream, and though it helped to comfort him a little, yet he could not help crying bitterly, when he took Leave of his dear Child.

As ſoon as he was gone, Beauty ſat down in the great Hall, and fell a crying likewiſe; but as ſhe was Miſtreſs of a great Deal of Reſolution, ſhe recommended herſelf to God, and reſolved not to be uneaſy the little Time ſhe had to live; for ſhe firmly believed the Beaſt would eat her up that Night.

However, ſhe thought ſhe might as well walk about till then, and view the fine Caſtle, which ſhe could not help admi

admiring; it was a delightful pleaſant Place, and ſhe was exremely ſurpriſed at ſeeing a Door, over which was wrote "BEAUTY'S APARTMENT." She opened it haſtily, and was quite dazzled with the Magnificence that reigned throughout; but what chiefly took up her Attention, was a large Library, a Harpſichord, and ſeveral Muſic Books. Well, ſaid ſhe to herſelf, I ſee they will not let my Time hang heavy upon my Hands for the Want of Amuſement. Then ſhe reflected, "Were I but to ſtay here "a Day, there would not have been "all theſe Preparations." This Conſideration inſpired her with freſh Courage; opening the Library ſhe took a Book, and read theſe Words in Letters of Gold:

"Welcome Beauty, baniſh Fear,
"You are Queen and Miſtreſs here:
"Speak your Wiſhes, ſpeak your Will,
"Swift Obedience meets them ſtill."

Alas, ſaid ſhe, with a Sigh, there is nothing I deſire ſo much as to ſee my poor Father, and know what he is doing; ſhe had no ſooner ſaid this, than caſting her Eyes on a great Looking-Glaſs, to her great Amazement, ſhe ſaw her own Home, where her Father arrived with a very dejected Countenance; her Siſters went to meet him, and notwithſtanding their Endeavours to appear ſorrowful, their Joy, felt for having got rid of their Siſter, was viſible in every Feature: A Moment after, every Thing diſappeared, and Beauty's Apprehenſions of Fear at this Proof of the Beaſt's Complaiſance were greatly abated.

At Noon ſhe found her Dinner ready, and while at Table, was entertained with an excellent Concert of Muſic, though without ſeeing any Body; but at Night, as ſhe was going to ſit down to Supper, ſhe heard the Noiſe the Beaſt made, and could not help being ſadly terrified. Beauty, ſaid the Monſter, will you give me Leave to ſee you ſup? That is as

you

you pleaſe, anſwered Beauty trembling. No, replied the Beaſt, you alone are Miſtreſs here; you need only bid me be gone, if my Preſence is troubleſome, and I will immediately withdraw: But, tell me, do you not think me very ugly? That is true, ſaid Beauty, for I cannot tell a Lie, but I believe you are very good-natured. So I am, ſaid the Monſter, but then, beſides my Uglineſs, I have no Senſe; I know very well, that I am a poor, ſilly, ſtupid Creature. 'Tis no Sign of Folly to think ſo, replied Beauty, for never did Fool know this, or had ſo humble a Conceit of his own Underſtanding. Eat then, Beauty, ſaid the Monſter, and endeavour to amuſe yourſelf in your Palace, for every Thing here is yours, and I ſhould be very uneaſy, if you were not happy. You are very obliging, anſwered Beauty; I own I am pleaſed with your Kindneſs, and when I conſider that, your Deformity ſcarce appears. Yes, yes, ſaid the Beaſt, my Heart is good, but ſtill I am a Mon-

ſter. Among Mankind, ſays Beauty, there are many that deſerve that Name more than you, and I prefer you, juſt as you are, to thoſe, who, under a human Form, hide a treacherous, corrupt, and ungrateful Mind. If I had Senſe enough, replied the Beaſt, I would make a fine Compliment to thank you, but I am ſo dull, that I can only ſay I am greatly obliged to you. Beauty eat a hearty Supper, and had almoſt conquered her Dread of the Monſter; but ſhe had like to have fainted away, when he ſaid to her, Beauty, will you be my Wife? She was for ſome Time before ſhe durſt anſwer, for ſhe was afraid of making him angry, if ſhe refuſed. At laſt, however, ſhe ſaid, trembling, no Beaſt. Immediately, the poor Monſter went to ſighing, and made ſuch a horrid Hiſſing, that the whole Palace echoed. But Beauty ſoon recovered her Fright, for the Beaſt having ſaid, in a mournful Voice, 'Farewell, Beauty then,' left the Room; he only turned back, now

and

and then, to look at her as he went out.

When Beauty was alone ſhe felt a great Deal of Compaſſion for the poor Beaſt. Alas, ſaid ſhe, 'tis a thouſand Pities, any Thing ſo good-natured ſhould be ſo ugly.

Beauty ſpent three Months very contentedly in the Palace: Every Evening the Beaſt paid her a Viſit, and talked to her, during Supper, very rationally, with plain good common Senſe, but never with what the World calls Wit; and Beauty daily diſcovered ſome valuable Qualifications in the Monſter, and ſeeing him often, had ſo accuſtomed her to his Deformity, that, far from dreading the Time of his Viſit, ſhe would often look on her Watch to ſee when it would be Nine, for the Beaſt never miſſed coming at that Hour. There was but one Thing that gave Beauty any Concern, which was, that every Night, before ſhe went to Bed, the Monſter always aſked her, if ſhe would be his Wife. One Day

ſhe

ſhe ſaid to him, Beaſt, you make me very uneaſy, I wiſh I could conſent to marry you, but I am too ſincere to make you believe that will ever happen; I ſhall always eſteem you as a Friend, endeavour to be ſatisfied with this. I muſt, ſaid the Beaſt, for, alas! I know too well my own Misfortune, but then I love you with the tendereſt Affection. However, I ought to think myſelf happy, that you will ſtay here; promiſe me, never to leave me. Beauty bluſhed at theſe Words; ſhe had ſeen in her Glaſs, that her Father had pined himſelf ſick for her Loſs, and ſhe longed to ſee him again. I could, anſwered ſhe, indeed, promiſe never to leave you entirely, but I have ſo great a Deſire to ſee my Father, that I ſhall fret myſelf to Death if you refuſe me that Satisfaction. I had rather die myſelf, ſaid the Monſter, than give you the leaſt Uneaſineſs: I will ſend you to your Father, you ſhall remain with him, and your poor Beaſt will die with Grief. No,

ſaid

aid Beauty, weeping, I love you too well to be the Cauſe of your Death: I give you my Promiſe to return in a Week: You have ſhewn me, that my ſiſters are married, and my Brothers one to the Army; only let me ſtay a Week with my Father, as he is alone. You ſhall be there To-morrow Morning, aid the Beaſt, but remember your Promiſe; you need only lay your Ring on Table when you go to Bed, when you ave a Mind to come back: Farewell eauty. The Beaſt, as uſual, ſighed, idding her good Night, and Beauty ent to Bed very ſad at ſeeing him ſo flicted. When ſhe waked the next orning, ſhe found herſelf at her Faher's, and having rang a little Bell, at was by her Bedſide, ſhe ſaw the aid come, who, the Moment ſhe ſaw r gave a loud Shriek, at which the ood Man ran up Stairs, and thought he ould have died with Joy to ſee his dear aughter again. He held her faſt lock- in his Arms above a Quarter of an Hour,

Hour. As ſoon as the firſt Tranſport
were over, Beauty began to think
riſing, and was afraid ſhe had no Cloath
to put on; but the Maid told her, th
ſhe had juſt found, in the next Room
a large Trunk full of Gowns, cover
with Gold and Diamonds. Beauty thank
ed the good Beaſt for his great Care, a
taking one of the plaineſt of them, ſh
intended to make a Preſent of the reſt
her Siſters. She ſcarce had ſaid ſo whe
the Trunk diſappeared. Her Father to
her, that the Beaſt inſiſted on her keep
ing them for herſelf, and immediate
both Gowns and Trunk came ba
again.

Beauty dreſſed herſelf, and in t
mean Time they ſent to her Siſter
who haſted thither with their Huſband
They were both of them very unha
py. The eldeſt had married a Gentl
man, extremely handſome indeed, b
ſo fond of his own Perſon, that he w
full of nothing elſe but his own de
Self, and neglected his Wife. The
co

ond had married a Man of Wit, but e only made Uſe of it to plague and tor- ent every Body, and his Wife moſt of ll. Beauty's Siſters ſickened with En- y, when they ſaw her dreſſed like a rinceſs, and more beautiful than ever, or could all her obliging affectionate ehaviour ſtifle their Jealouſy, which as ready to burſt when ſhe told them ow happy ſhe was. They went down nto the Garden to vent it by Tears, and id one to the other, in what is this little reature better than us, that ſhe ſhould e ſo much happier? Siſter, ſaid the ldeſt, a Thought juſt ſtrikes into my ind; let us endeavour to detain her bove a Week, and perhaps the ſilly onſter will be ſo enraged at her for reaking her Word, that he will devour er. Right, Siſter, anſwered the other, herefore we muſt ſhew her as much indneſs as poſſible. After they had ken this Reſolution, they went up, nd behaved ſo affectionately to their iſter, that poor Beauty wept for Joy.

When

When the Week was expired, they cried and tore their Hair, and ſeemed ſo ſorry to part with her, that ſhe promiſed to ſtay a Week longer.

In the mean Time Beauty could not help reflecting on herſelf for the Uneaſineſs ſhe was likely to cauſe the poor Beaſt, whom ſhe ſincerely loved, and really longed to ſee again. The tenth Night ſhe ſpent at her Father's, ſhe dreamed ſhe was in the Palace Garden, and that ſhe ſaw the Beaſt extended on the Graſs-Plot, who ſeemed juſt expiring, and in a dying Voice, reproached her with Ingratitude. Beauty ſtarted out of her Sleep, and burſting into Tears; am not I very wicked, ſaid ſhe, to act ſo unkindly to a Beaſt, that has ſtudied ſo much, in every Thing, to give me Pleaſure? Is it his Fault if he is ſo ugly, and has ſo little Senſe? He is kind and good, and that is ſufficient. Why could not I conſent to marry him; I ſhould be happier with this Monſter than my Siſters are with their Huſbands, ſince

it is neither Wit, nor a fine Perſon, in a Huſband, that makes a Woman happy; but Virtue, Sweetneſs of Temper, and Complaiſance, and the Beaſt has all theſe valuable Qualifications. It is true, I do not feel the Tenderneſs of Affection for him; but I find I have the higheſt Gratitude, Eſteem, and Friendſhip, and I will not make him miſerable; were I to be ſo ungrateful, I ſhould never forgive myſelf. Beauty having ſaid this, roſe, put her Ring on the Table, and then laid down again; ſcarce was ſhe in bed before ſhe fell aſleep, and when ſhe waked the next Morning, ſhe was overjoyed to find herſelf in the Beaſt's Palace. She put on one of the richeſt ſuits to pleaſe him, and waited for Evening with the utmoſt Impatience; at laſt the wiſhed-for Hour came, the Clock ſtruck Nine, yet no Beaſt appeared. Beauty then feared ſhe had been the cauſe of his Death; ſhe ran crying and wringing her Hands all about the Palace, like one in Deſpair; after having ſought

for him every where, ſhe recollected her Dream, and flew to the Canal in the Garden, where ſhe dreamed ſhe ſaw him. There ſhe found the poor Beaſt ſtretched out, quite ſenſeleſs, and as ſhe imagined, dead. She threw herſelf upon him without any Dread, and finding his Heart beat ſtill, ſhe fetched ſome Water from the Canal, and poured it on his Head. The Beaſt opened his Eyes, and ſaid to Beauty, you forgot your Promiſe, and I was ſo afflicted for having loſt you, that I reſolved to ſtarve myſelf; but ſince I have the Happineſs of ſeeing you once more, I die ſatisfied. No, my dear Beaſt, ſaid Beauty, you muſt not die; live to be my Huſband. from this Moment I give you my Hand and ſwear to be none but yours. Alas I thought I had only a Friendſhip for you, but the Grief I now feel convinces me, that I cannot live without you. Beauty ſcarce had pronounced theſe Words, when ſhe ſaw the Palace ſparkle with Light; and Fireworks, Inſtru-

men

ments of Muſic, and every Thing ſeemed to give Notice of ſome great Event, but nothing could fix her Attention; ſhe turned to her dear Beaſt, for whom ſhe trembled with Fear; but how great was her Surprize! the Beaſt had diſappeared and ſhe ſaw at her Feet, one of the loveliеſt Princes that Eye ever beheld; who returned her Thanks for having put an End to the Charm, under which he had ſo long reſembled a Beaſt. Though this Prince was worthy of all her Attention, ſhe could not forbear aſking where the Beaſt was. You ſee him at your Feet, ſaid the Prince; a wicked Fairy had condemned me to remain under that Shape, till a beautiful Virgin ſhould conſent to marry me: The Fairy likewiſe enjoined me to conceal my Underſtanding; thus there was only you in the World generous enough to be won by the Goodneſs of my Temper, and in offering you my Crown, I can't diſcharge the Obligations I have to you. Beauty agreeably ſurpriſed, gave the charming Prince her

Hand to riſe; they went together into the Caſtle, and Beauty was overjoyed to find in the great Hall, her Father and his whole Family, whom the beautiful Lady, that appeared to her in her Dream, had conveyed thither.

Beauty, ſaid this Lady, come and receive the Reward of your judicious Choice; you have preferred Virtue before either Wit or Beauty, and deſerve to find a Perſon in whom all theſe Qualifications are united: You are going to be a great Queen, I hope the Throne will not leſſen your Virtue or make you forget yourſelf. As to you, Ladies, ſaid the Fairy to Beauty's Siſters, I know your Hearts, and all the Malice they contain: Become two Statues, yet, under this Transformation, ſtill retain your Reaſon. You ſhall ſtand before your Siſter's Palace Gate, and be it your Puniſhment to behold her Happineſs; and it will not be in your Power to return to your former State, till you own your Faults; but I am very much afraid that

yo

you will always remain Statues. Pride, Anger, Gluttony, and Idleneſs are ſometimes conquered, but the Converſion of a malicious and envious Mind is a Kind of Miracle. Immediately the Fairy gave a Stroke with her Wand, and in a Moment all that were in the Hall were tranſported into the Prince's Dominions; his Subjects received him with Joy; he married Beauty, and lived with her many Years in perfect Happineſs, becauſe it was founded on Virtue.

SOME

AMUSEMENT

FOR OUR

LITTLE READERS,

(Who being now, 'tis presumed, improved in their Manners) may not be amiss, we have therefore extracted the following Piece of humourous and witty Conversation, from that much admired Entertainment entitled the TOY SHOP, by the ingenious Mr. DODSLEY, who

In this gay thoughtless Age, has found a Way,
In trifling Things, just Morals to convey;
'Tis his at once to please, and to reform,
And give old Satire a new Pow'r to charm.

INTRODUCTION.

Enter a Gentleman and two Ladies.

GENTLEMAN.

AND you have never been at this extraordinary Toy-Shop, you say, Madam?

1 *Lady.* No, Sir: I have heard of the Man, indeed; but most People say he's a very impertinent, silly Fellow.

Gent.

Gent. That's becauſe he ſometimes tells them of their Faults.

1 *Lady.* And that's ſufficient. I ſhould think any Man impertinent that ſhould pretend to tell me of my Faults, if they did not concern him.

Gent. Yes, Madam. But People that know him take no Exceptions. And really, tho' ſome may think him impertinent, in my Opinion, he's very entertaining.

2 *Lady.* Pray who is the Man you are talking of? I never heard of him?

Gent. He's one who has lately ſet up a Toy-Shop, Madam, and is, perhaps, the moſt extraordinary Perſon in his Way that ever was heard of. He is a general Satiriſt, yet not rude nor ill-natured. He has got a Cuſtom of moralizing upon every Trifle he ſells, and will ſtrike a Leſſon of Inſtruction out of a Snuff-box, a Thimble, or a Cockle-ſhell.

1. *Lady.* Iſn't he craz'd?

Gent. Madam, he may be called a Humouriſt; but does not want Senſe, I do aſſure you.

2 *Lady.* Methinks I ſhould be glad to ſee him.

Gent. I dare ſay you will be very much diverted. And, if you'll give me Leave, I'll wait on you, I'm particularly acquainted with him.

2 *Lady.* What ſay you, Madam, ſhall we go?

1 *Lady.* I can't help thinking he's a Coxcomb; however, to ſatisfy my Curioſity, I don't care if I do.

Gent. I believe the Coach is at the Door.

2 *Lady.* I hope he won't affront us.

Gent. He won't deſignedly, I'm ſure, Madam.

[*Exeunt.*

The

The SCENE opens and discovers the Toy-Shop; the Master standing behind the Counter looking over his Books.

MASTER.

METHINKS I have had a tolerable good Day of it To-day. A Gold Watch, Five and Thirty Guineas——Let me see———What did that Watch stand me in?—* Where is it; O here——Lent to Lady *Basset* Eighteen Guineas upon her Gold Watch. Ay, she died and never redeemed it.———A Set of old China, Five Pounds.——Bought of an old Cloaths Man for Five Shillings. Right. A curious Shell for a Snuff-box, Two Guineas———Bought of a poor Fisher-boy for a Half-penny. Now if I had offered that Shell for Six-pence, nobody would have bought it. Well, Thanks to the whimsical Extravagance and Folly of Mankind, I believe, from these childish Toys, and gilded Baubles, I shall pick up a comfortable Maintenance. For, really, as it is a trifling Age, nothing but Trifles are valued in it. Men read none but trifling Authors, pursue none but trifling Amusements, and contend for none but trifling Opinions. A trifling Fellow is preferr'd; a trifling Woman admir'd. Nay, as if there were not real Trifles enow, they now make Trifles of the most serious and valuable Things. Their Time, their Health, their Money, their Reputation, are trifled away. Honesty is become a Trifle, Conscience a Trifle, Honour a mere Trifle, and Religion the greatest Trifle of all.

* *Turning to another Book backwards and forwards*

Enter

Enter the Gentleman and two Ladies.

Maſt. Sir, your humble Servant; I'm very glad to ſee you.

Gent. Sir, I am yours. I have brought you ſome Cuſtomers here.

Maſt. You are very good, Sir. What do you pleaſe to want, Ladies?

1 *Lady.* Pleaſe to want! People ſeldom pleaſe to want any Thing, Sir.

Maſt. O dear, Madam, yes; I always imagine when People come into a Toy-Shop, it muſt be for ſomething they pleaſe to want.

2 *Lady.* Here is a mighty pretty Looking-Glaſs: Pray, Sir, what's the Price of it?

Maſt. This Looking-Glaſs, Madam, is the fineſt in all *England*. In this Glaſs a Coquet may ſee her Vanity, and a Prude her Hypocriſy. Some Ladies may ſee more Beauty than Modeſty, more Airs than Graces, and more Wit than Good-nature. If a Beau was to buy this Glaſs, and look earneſtly in it, he might ſee his Folly almoſt as ſoon as his Finery. 'Tis true, ſome People may not ſee their Generoſity in it, nor others their Chaſtity, yet it is a very clear Glaſs. Some fine Gentlemen may not ſee their good Manners in it, perhaps, nor ſome Parſons their Religion, yet it is a very clear Glaſs. In ſhort, tho' every one that paſſes for a Maid ſhould not happen to ſee a Virgin in it, yet it may be a very clear Glaſs, you know, for all that.

2 *Lady.* Yes, Sir, but I did not aſk you the Virtues of it; I aſk'd you the Price.

Maſt.

Maſt. It was neceſſary to tell you the Virtues, Madam, in order to prevent your ſcrupling the Price, which is five Guineas; and for ſo extraordinary a Glaſs, in my Opinion, it is but a Trifle.

2 *Lady.* Lord, I'm afraid to look in it, methinks, leſt it ſhould ſhew me more of my Faults than I care to ſee.

1 *Lady.* Pray, Sir, what can be the Uſe of this very diminutive Piece of Goods here?

Maſt. This Box, Madam? In the firſt Place, it is a very great Curioſity, being the leaſt Box that ever was ſeen in England.

1 *Lady.* Then a very little Curioſity had been more proper.

Maſt. Right, Madam. Yet, would you think it? in this ſame little Box, a Courtier may depoſit his Sincerity, a Lawyer may ſcrew up his Honeſty, and a Poet may—— hoard his Money.

Gent. Ha! ha! I will make a Preſent of it to Mr *Stanza* for the very ſame Purpoſe.

2 *Lady* Here's a fine Perſpective Glaſs. Now I think, Madam, in the Country theſe are a very pretty Amuſement.

Maſt. Oh, Madam, the moſt uſeful and diverting Things imaginable, either in Town or Country. The Nature of this Glaſs, Madam, (pardon my Impertinence in pretending to tell you what to be ſure you are as well acquainted with as myſelf) is this: If you look through it at this End, every Object is magnified, brought near, and diſcerned with the greateſt Plainneſs; but turn it the other Way, do you ſee, and they are all leſſened, caſt at a great Diſtance, and rendered almoſt imperceptible. Through this End

it is that we look at our own Faults; but when other People are to be examined, we are ready enough to turn the other. Through this End are viewed all the Benefits and Advantages we at any Time receive from others; but if ever we happen to confer any, they are ſure to be ſhewn in their greateſt Magnitude through the other. Through this End we enviouſly darken and contract the Virtue, the Merit, the Beauty of all the World around us; but fondly compliment our own with the moſt agreeable and advantageous Light through the other.

2 *Lady*. Why, Sir, methinks you are a new Kind of ſatirical Parſon; your Shop is your Scripture, and every Piece of Goods a different Text, from which you expoſe the Vices and Follies of Mankind in a very fine allegorical Sermon.

Maſt. Right, Madam, right; I thank you for the Simile. I may be called a Parſon, indeed, and am a very good one in my Way. I take Delight in my Calling, and am never better pleaſed than to ſee a full Congregation. Yet it happens to me, as it does to moſt of my Brethren, People ſometimes vouchſafe to take Home the Text, perhaps, but mind the Sermon no more than if they had not heard one.

1 *Lady*. Why, Sir, when a ſhort Text has more in it than a long Sermon, it's no Wonder if they do.

Enter

Enter a third Lady.

3 *Lady.* Pray, Sir, let me look at ſome of your little Dogs.

2 *Lady.* [*Aſide.*] Little Dogs! My Stars! how cheaply ſome People are entertained! well, it's a Sign human Converſation is grown low and inſipid, whilſt that of Dogs and Monkies is preferred to it.

Maſt. Here are very beautiful Dogs, Madam. Theſe Dogs, when they were alive, were ſome of them the greateſt Dogs of their Age. I don't mean the largeſt, but Dogs of the greateſt Quality and Merit.

1 *Lady.* I love a *Dog of Merit* dearly; has not he a *Dog of Honour* too, I wonder? [*Aſide.*]

Maſt. Here's a Dog now that never eat but upon Plate or China, nor ſet his Foot but upon a Carpet or a Cuſhion. Here's one too; this Dog belonged to a Lady of as great Beauty and Fortune as any in *England*; he was her moſt intimate Friend and particular Favourite; and upon that Account has received more Compliments, more Reſpect, and more Addreſſes than a Firſt Miniſter of State. Here's another, which was doubtleſs, a Dog of ſingular Worth and great Importance, ſince, at his Death, one of the greateſt Families in the Kingdom were all in Tears, received no Viſits for the Space of a Week, but ſhut themſelves up, and mourned their Loſs with inconſolable Sorrow. This Dog, while he lived, either for Contempt of his Perſon, Neglect of his Buſineſs, or ſaucy and impertinent Behaviour in their Attendance on him, had the Honour of turning away upwards of thirty Servants. He died at laſt of a Cold caught by following

lowing one of the Maids into a damp Room, for which ſhe loſt her Place, her Wages, and her Character.

3 *Lady.* O the careleſs, wicked Wretch! I would have had her tried for Murder at leaſt. That is juſt my Caſe! The ſad Relation revives my Grief ſo ſtrongly, I cannot contain. *Lucy*, bring in the Box. § See! ſee the charming Creature, here lies dead! its precious Life is gone! Oh, my dear Chloe, no more wilt thou lie hugged in my warm Boſom! No more will that ſweet Tongue lick o'er my Face, nor that dear Mouth eat dainty Bits from mine. Oh, Death, what haſt thou robbed me of!

Gent. [*Aſide*] A proper Object to diſplay your Folly!

Maſt. Pray, Madam, moderate your Grief; you ought to thank Heaven 'tis not your Huſband.

3 *Lady.* Oh, what is Huſband, Father, Mother, Son, to my dear precious *Chloe!*——No, no, I cannot live without the Sight of his dear Image; and if you cannot make me the exact Effigies of this poor dead Creature, I muſt never hope to ſee one happy Day in Life.

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§ *Here her Maid enters and delivers a Box, from which the Lady pulls out a dead Dog, kiſſing it, and weeping.* Lucy, *too, pretends great Sorrow, but turning aſide burſts out a laughing, and cries,* She little thinks I poiſoned it.

Maſt. Well, Madam, be comforted, I will do it to your Satisfaction. [*Taking the Box.*

3 *Lady.* Let me have one Look more. Poor Creature! O cruel Fate, that Dogs are born to die! [*Exit weeping.*

Gent. What a Scene is here! are not the real and unavoidable Evils of Life ſufficient, that People thus create themſelves imaginary Woes!

Maſt. Theſe, Sir, are the Griefs of thoſe who have no other. Did they once truly feel the real Miſeries of Life, ten thouſand Dogs might die without a Tear.

Enter a ſecond Gentleman.

2 *Gent.* I want an Ivory Pocket-Book.

Maſt. Do you pleaſe to have it with Directions or without?

2 *Gent.* Directions! What, how to uſe it?

Maſt. Yes, Sir.

2 *Gent.* I ſhould think every Man's own Buſineſs his beſt Direction.

Maſt. It may be ſo. Yet there are ſome general Rules which it equally behoves every Man to be acquainted with. As for Inſtance: Always to make a Memorandum of the Benefits you receive from others; always to ſet down the Faults or Failings which from Time to Time you diſcover in yourſelf. And, if you remark any Thing that is ridiculous or faulty in others, let it not be with an ill natured Deſign to hurt or expoſe them, at any Time, but with a *Nota Bene*, that it is only for a Caution to yourſelf, not to be guilty of the like. With a great many

many other Rules of ſuch a Nature as makes one of my Pocket-Books both a uſeful Monitor, and a very entertaining Companion.

2 *Gent.* And pray, what's the Price of one of them?

Maſt. The Price is a Guinea, Sir.

2 *Gent.* That's very dear. But as it is a Curioſity, I'll have it— [*Pays for it, and goes.*]

Enter an old Man.

O. M. I want a Pair of Spectacles, Sir.

Maſt. Very well, Sir, here's a Pair I am ſure will pleaſe you. Through theſe Spectacles all the Follies of Youth are ſeen in their true Light. Thoſe Vices, which to the ſtrongeſt youthful Eyes appear in Characters ſcarce legible, are, through theſe Glaſſes, diſcerned with the greateſt Plainneſs. A powdered Wig upon an empty Head, attracts no more Reſpect thro' theſe Opticks than a greaſy Cap; and the laced Coat of a Coxcomb ſeems altogether as contemptible as his Footman's Livery.

O. M. And what's the Price of theſe extraordinary Spectacles?

Maſt. Half a Crown.

O. M There's your Money. *Exit.*

Gent. Well, Madam, how do you like this whimſical Humouriſt?

Lady. Why, really, in my Opinion, the Man's as great a Curioſity himſelf, as any Thing he has in his Shop.

Gent. He is ſo indeed.

Of COMPLAISANCE *and* POLITENESS.

A Sweet, even, and complaiſant Temper, are the firſt Qualities required in a young Gentleman. They are the Beginnings of his Merit, being the principal Parts of Politeneſs; but they do not alone conſtitute Politeneſs; there muſt be ſtill ſomething which ſome call *Manner*; without which the Whole, though otherwiſe well-diſpoſed, would remain rough and unformed.

Without Politeneſs, what will thoſe be fit for, who are neither poſſeſſed of a ſuperior Genius, nor great Talents? you ſpeak neither too loud, nor too often, nor too tediouſly, nor from the Purpoſe; you are neither harſh nor fanciful in your Humour: On all Occaſions you endeavour to make yourſelf agreeable. But you are not yet quite the polite Man; I only gueſs that you may be ſo. If, by your perſonal Merit and good Qualities, you have

have Reaſon to hope for the beſt, ſo much the better for you, it is your own Concern; but to begin by ſhewing Politeneſs, is the Concern of the Public.

It is certain, Politeneſs is not the moſt eſſential Part of the true Merit; but it is very true, that a polite Manner gives a Currency to Merit, and makes it agreeable. How ſhall we give a Proof of Politeneſs and Taſte for Life, but by our Manner? Age, Situation, Occaſions, different Countries, have their peculiar Manner; yet it will be ſomething to be polite every where and always. It is an infallible Means for pleaſing; but remember what is called the Gift of Manner, ſhould be equally underſtood of the Manner of ſpeaking and acting. Doubt not but that every Speech, every Action, has a Manner that inhances its Merit: You will find it by a diligent Search after it. To be truly polite is to ſpeak in obliging Terms all you have to ſay, and to embelliſh with ſome Grace every Thing you do.

You aſk me what true Politeneſs is? I anſwer that it is an Attention by Word and Deed to make others ſatisfied with us and with themſelves. Politeneſs makes us appear outwardly what we ſhould be inwardly. Ruſticity, on the Contrary, debars us of all eaſy Acceſs or familiar Intercourſe with Perſons of Delicacy. But, if a ſlight Foundation be ſufficient for Politeneſs in Manner, it is not ſo with Politeneſs of Mind; the Foundation muſt be deep and firm. Do not fancy that you can learn to pleaſe as another can learn to trade. The Science of pleaſing is ſuperior to all others; but to know the Art of pleaſing is not of ſo much Conſequence as to know how to pleaſe without Art.

You ſtill importune me with your Deſire to know in what conſiſts that Grace which adorns our Words and Actions? If you are inclined to be polite, ſee and ſtudy polite Perſons; learn from them what you have and how you ought to do. When you are well verſed in theſe Particulars,

culars, proceed to the Execution; but betray no Air of Study; for ſuch will very ill ſuit the Eaſe that charms to ſo great a Degree in the polite Gentleman.

Formerly, to be well with the Fair Sex, a Man was to diſtinguiſh himſelf by Sentiments of the Heart, and Vivacity of Wit; ſince, leſs ſevere in regard to Merit, Politeneſs ſeems the moſt neceſſary Qualification to gain their Eſteem.

If there was any Standard we could be directed by for regulating Ranks according to Merit, the polite Man might be placed immediately after the noble Soul and ſublime Genius. This third Place ſeems ſufficiently elevated; it depends chiefly on ourſelves; it is eaſy to merit and fill it worthily; it will procure more Eſteem than Ermin or Purple. And indeed, by our reflecting ſo little on the Advantages of Politeneſs ſo many Inſtances of Barbariſms, in Taſte and Manner, are ſtill ſeen to prevail in the World.

I believe this Man to be very honeſt; perhaps alſo he is not without ſome Wit; but

but how inſipid is his Air, how ill he accoſts you, how uncouth and ſlovenly is his Garb; how coarſe are his Expreſſions, how heavy are all his Actions! If he dines with you, he neither knows how to ſit nor to eat. The leaſt Cuſtom is new to him, and every Thing embarraſſing. In ſerious Converſation, he confounds Places, Times, and Perſons; in ludicrous, he makes ſome wretched Pun and laughs himſelf with gaping Mouth at it. In ſhort, he can neither ſpeak nor hold his Tongue in Seaſon, and yet is ſo ſelf-conceited that he thinks himſelf the only Genius and excelling Character of the whole Circle.

The eſſential Laws of Politeneſs are the ſame for all Countries, but more ſubject than all other Laws to local Cuſtom; and Cuſtoms are every where different. I can therefore preſcribe you no better Rules for Politeneſs than the two following: they will ſerve at all Times and in all Places: "See the World, and read."

O

On CIVILITY *and* GOOD-BREEDING.

Civility and *Good-Breeding* are generally thought, and often uſed, as ſynonymous Terms; but are by no Means ſo.

Good-Breeding neceſſarily implies *Civility*; but *Civility* does not reciprocally imply *Good-Breeding*. The former has its intrinſic Weight and Value, which the latter always adorns, and often doubles, by its Workmanſhip.

To ſacrifice one's own Self-Love to other Peoples is a ſhort, but I believe, a true Definition of *Civility*; to do it with Eaſe, Propriety, and Grace, is *Good-Breeding*. The one is the Reſult of Good-Nature; the other of Good-Senſe, joined to Experience, Obſervation, and Attention.

A Ploughman will be *civil*, if he is good-natured; but cannot be *well-bred*: A Courtier will be well-bred, though perhaps with Good-Nature, if he has but Good-Senſe, Flattery

Flattery is the Diſgrace of *Good-Breeding*, as Brutality often is of Truth and Sincerity: *Good-Breeding* is the Middle Point between theſe two odious Extremes.

Ceremony is the Superſtition of *Good-Breeding*, as well as of Religion; but yet, being an Out-work to both, ſhould not be abſolutely demoliſhed. It is always, to a certain Degree, to be complied with, though deſpiſed by thoſe who do not.

The moſt perfect Degree of *Good-Breeding*, as I have already hinted, is only to be acquired by great Knowledge of the World, and keeping the beſt Company. It is not the Object of mere Speculation, and cannot be exactly defined, as it conſiſts in a Fitneſs, a Propriety of Words, Actions, and even Looks, adapted to the infinite Variety and Combinations of Perſons, Places, and Things. It is a Mode, not a Subſtance; for what is *Good-Breeding* at *St. James's* would paſs for Foppery or Banter in a remote Village, and the home-ſpun *Civility* of that Village would be conſidered as Brutality at Court.

A cloiſtered Pedant may form true Notions of *Civility*; but if, amidſt the Cobwebs of his Cell, he pretends to ſpin a ſpeculative Syſtem of *Good-Breeding*, he will not be leſs abſurd than his Predeceſſor, who judiciouſly undertook to inſtruct *Hannibal* in the Art of War. The moſt ridiculous and moſt aukward of Men are, therefore, the ſpeculatively well-bred Monks of all Religions and all Profeſſions. *Good-Breeding*, like Charity, not only covers a Multitude of Faults, but to a certain Degree, ſupplies the Want of ſome Virtues. In the common Intercourſe of Life it acts Good-Nature, and often does what Good-Nature will not always do; it keeps both Wits and Fools within thoſe Bounds of Decency, which the former are apt to tranſgreſs, and which the latter never know. Courts are unqueſtionably the Seats of *Good-Breeding*, and muſt neceſſarily be ſo, otherwiſe they would be the Seats of Violence and Deſolation: where all the Paſſions are in the higheſt State of Fermentation: All purſue what

but

but few can obtain, and many ſeek what but one can enjoy; *Good-Breeding* alone reſtrains their Exceſſes. There, if Enemies did not embrace, they would ſtab; there, Smiles are often put on to conceal Tears; there, mutual Services are profeſſed, while mutual Injuries are intended; and, there, the Guile of the Serpent ſimulates the Gentleneſs of the Dove. All this, it is true, at the Expence of Sincerity; but, upon the Whole, to the Advantage of ſocial Intercourſe in general.

I would not be miſapprehended, and ſuppoſed to recommend *Good-Breeding* thus propharied and proſtituted, to the Purpoſes of Guilt and Perfidy; but I think I may juſtly infer from it, to what a Degree the Accompliſhment of *Good-Breeding* muſt adorn and inforce Virtue and Truth, when it can thus ſoften the Outrages and Deformity of Vice and Falſhood.

It were to be wiſhed that *Good-Breeding* were in general thought a more eſſenti

Pa

Part of the Education of our Youth, eſpecially of Diſtinction, than at preſent it ſeems to be: It might even be ſubſtituted in the Room of ſome academical Studies, that take up a great Deal of Time to very little Purpoſe; or, at leaſt, it might uſefully ſhare ſome of thoſe many Hours that are ſo frequently employed upon a Coach-Box or in Stables. Surely thoſe, who by their Rank and Fortune are called to adorn Courts, ought at leaſt not to diſgrace them by their Manners.

But I obſerve, with Concern, that it is the Faſhion for Youth of both Sexes to brand *Good-Breeding* with the Name of Ceremony and Formality: As ſuch, they ridicule and explode it; and adopt in its Stead an offenſive Careleſſneſs and Inattention, to the Diminution, I will venture to ſay, even of their own Pleaſures, if they know what true Pleaſures are.

Love and Friendſhip neceſſarily produce, and juſtly authoriſe, Familiarity; but then *Good-Breeding* muſt mark out its Bounds; for I have known many a Paſſion and

many a Friendſhip degraded, weakened, and at laſt (if I may uſe the Expreſſion) wholly *ſlatterned* away, by an unguarded and illiberal Familiarity. Nor is *Good-Breeding* leſs the Ornament and Cement of common ſocial Life: It connects, it endears, and, at the ſame Time that it indulges the juſt Liberty, reſtrains that indecent Licentiouſneſs of Converſation, which alienates and provokes. Great Talents make a Man famous, great Merit makes him reſpected, and great Learning makes him eſteemed; but *Good-Breeding* alone can make him beloved.

I recommend it in a more particular Manner to my Country-Women, as the greateſt Ornament to ſuch of them as have Beauty, and the ſafeſt Refuge for thoſe who have not. It facilitates the Victories, decorates the Triumphs, and ſecures the Conqueſts of Beauty; or in ſome Degree atones for the Want of it. It almoſt deifies a fine Woman, and procures Reſpect at leaſt to thoſe who have no Charms enow to be admired.

Upon

Upon the Whole, though *Good-Breeding* cannot, ſtrictly ſpeaking, be called a Virtue, yet it is productive of ſo many good Effects, that, in my Opinion, it may juſtly be reckoned more than a mere Accompliſhment.

On the Difference between PRIDE *and* VANITY.

SIR,

PRIDE and Vanity are Terms often uſed indiſcriminately; for they ſeem to be ſo nearly allied, that it requires more than ordinary Diſcernment to mark the Diſtance which divides them.

Nevertheleſs, an acute Obſerver can perceive eſſential Differences between them: And, though they may ſometimes ariſe from the ſame Principle, yet the Effects they produce are extremely various and diſtinct.

A vain Man is ſtudious to catch Applauſe by a forward Diſplay of preſumed Excellencies, which he arrogates, either wholly, or perhaps to a Degree, with-

out a juſt Title to ſupport his Claim. A proud Man, on the other Hand, challenges Reſpect from a Conſciouſneſs of latent Merit, without ever deigning to diſcover the Grounds of his Pretenſions to any one from whom he exacts the Tribute. The proud Man therefore is generally diſtant and reſerved; the vain Man is familiar and communicative. The proud Man is the beſt Friend; the vain Man is the better Companion. The proud Man has the moſt Good-Nature; the vain Man the moſt Good-Humour.

It is ſufficient for the vain Man, that he is admired by the preſent Circle that ſurrounds him; he weighs the Importance of his Admirers by the Scale of Self-Love; and, if they condeſcend to extol him, he blindly confers Excellence on them.

But the proud Man often views the Circle about him with a ſullen Contempt, and diſdains to receive Applauſe but from thoſe who deſerve it themſelves.

themſelves. It is not the Tribute, but the Tributary, that gratifies the Delicacy of his Ambition.

It is owing to this Difference of Temperature, that the former is generally pleaſing in all Companies; whereas the latter finds Satisfaction but in few. The one is ſatisfied with his own imaginary Perfection, and delighted with every one who rates, or appears to rate, his own Merit according to his own Eſtimate; the other, though conſcious of diſtinguiſhed Worth, is nevertheleſs ſenſible of his Defects, and diſguſted with the indiſcriminate Zeal of vulgar Eulogium.

To theſe different Degrees of Self-Satisfaction it may perhaps be owing, that the vain Man has generally the moſt lively Imagination; the proud Man the moſt ſolid Judgment. When the Mind is impreſſed with an Opinion of its own Perfection, Imagination takes its full Play, and may be indulged to the utmoſt Extent of Wantonneſs; but,

when we become ſenſible of our own Defects, thoſe lively Sallies are reſtrained by our own continued Efforts, towards more ſolid Improvement; and, however we may take Pride in being ſuperior to others, yet it is ſufficient to ſuppreſs our Vanity, that we are not inferior to ourſelves, that is, to our Ideas of Excellence.

The vain Man therefore has moſt Power to amuſe; the proud Man has generally the beſt Talents to inſtruct. But, as thouſands court Amuſement for one who ſolicits Inſtruction, the former is beſt calculated to thrive in the World, while the latter has the beſt Title to its Encouragement. The one entertains you, by exerting his whole Strength to poſſeſs you with an Opinion of his Excellence; while the other keeps you at a Diſtance, by concealing his Talents till he is convinced that your Judgment is worthy of Regard.

The vain Man may be ſaid to covet Renown; the proud Man to ſeek Reputation.

Reputation. To be diſtinguiſhed is the Ambition of the former; to deſerve Diſtinction is the Pride of the latter. The one, ſo that he gains the End in View, is frequently not over-nice in the Means of obtaining it: But it is not ſufficient for the other to reach the propoſed Ultimate, unleſs he can attain it by Means that are honourable, and juſtifiable in his own Opinion.

The CONCLUSION:

Containing ſome general Directions and uſeful Obſervations for the Conduct of young LADIES *through Life.*

AVOID the Folly, (generally among the unknowing, or envious of your Sex) of ſlighting thoſe Excellencies of others, which you have not acquired. Rather endeavour, with a well-tempered Emulation, to imitate them.

Be quick in ſeeing Faults, that you may avoid them yourſelf; but always ſlow in expoſing them. Beware how you mimick any Perſon. To a Company diſpoſed to be mirthful over a Diſh of Tea, or a Glaſs of Wine, ſuch Entertainment may be very agreeable; but the Performer is quite expoſed to the Cenſure of ſedate and diſcerning People.

Shew Reſpect to Perſons of Quality, upon all Occaſions, whatever Objections you may have againſt their Merit; for as

as they may have it in their Power, ſome Time or other, to ſerve you, it is but prudent to avoid offending them as much as poſſible. Uſe Clemency towards all thoſe who fall within your Power. A Generoſity of this Kind looks very graceful, whenever exerted; and, as the loweſt People may have it in their Power, at ſome Time or other, either to ſerve, or hurt us, it is our Duty, in Point of common Intereſt, to uſe univerſal Lenity and Good-Nature.

Never appear in Company, without your Stays. Make it your general Rule, to lace in the Morning, before you leave your Chamber. The Neglect of this, is liable to the Cenſure of Indolence, Supineneſs of Thought, Sluttiſhneſs——— and very often worſe.

" The Negligence of looſe Attire
" May oft invite to looſe Deſire."

Never imitate thoſe Ladies, who have a Way of creating themſelves Panics, by the ruſtling of the Wind; the ſcratching

ing of a Mouſe or Rat; the fluttering of a Moth; the ſcreeching of an Owl, or the crawling of a Spider; all which, and ſuch like Whims, would make your Life as full of Alarms, as that of a Hare.

Never affect being over ſqueamiſh, over-nice, or difficult to be pleaſed; for ſuch Affectation generally grows upon a Stock of Ill-breeding or Ill-humour. Thus, Miſs *Delicate* becomes tireſome to her Acquaintance, uneaſy to herſelf, and hated by her * Servants. No Perſon, of whatſoever Merit, can pleaſe her. Every Thing ſhe orders is done wrong. She changes her Dreſs thrice in a Morning; takes up ſix or eight Hours at the Toilet, then lays all her own Follies on the Tire-Woman, and goes abroad in a Non-Dreſs. The wittieſt Things ſhe hears, won't make her ſmile. The fineſt Scenes in a Play, make her yawn and nod. The moſt regular Features of the fineſt

Faces,

Faces, undergo her Cenſure. Becauſe ſhe is a little croſs-featured herſelf, if ever you praiſe another's Beauty before her, ſhe'll make a perſonal Quarrel of it, and upbraid you with Prejudice, or Want of Judgment. The ſofteſt, and moſt engaging Eyes, ſhe calls heavy and dull; the moſt noble Shapes gigantic; and the moſt eaſy, ill-proportioned. In ſhort, ſhe has an inconceivable Flow of Words, to heighten, or depreſs, whatever is graceful, or blameable in another. At the beſt Overtures, or Concerto's, ſhe grows dull and tired. Such miſtaken Delicacy, does not get her the Reputation of an exquiſite Taſte, but makes her conſidered in the World, as a worthleſs troubleſome Creature, filled with Folly, Spleen, Caprice, Contradiction, and Vapours.

In Company, ſhun an aukward Baſhfulneſs; for it may give them a mean Opinion of you. Look any Perſon that ſpeaks to you, or to whom you ſpeak, ſtraight in the Face, without ſtaring.

To turn down the Eyes, at ſuch Times, is a certain Sign of Ignorance or Guilt.

Stooping, in a young Perſon, beſpeaks a Meanneſs of Spirit; therefore endeavour after a ſtraight Carriage, and an erect Countenance, holding, at the ſame Time, Impudence and Affectation in the higheſt Contempt.

Never ſit croſs-legged before Strangers, for ſuch a free Poſture, unveils more of a maſculine Diſpoſition, than ſits decent upon a modeſt Female.

Leaning and Lolling, are often interpreted to various Diſadvantages.

I preſume, no Lady would be ſeen to put her Hand under her Neck-Handkerchief in Company.

In Converſation, never deſire to ſpeak out of your Turn, or to uſurp more of the Diſcourſe, than comes to your Share. If you imagine that talking much will diſplay your Parts, and procure Eſteem, you quite miſtake your Intereſt; for your aſſuming that Privilege, and Superiority, over thoſe whom you force to Silence, exaſperates

aſperates them againſt you. It is much eaſier, and far more laudable, to ſpeak juſtly, by ſpeaking little. It it a Sign of true Wit, and a great Genius, to conceal Part of one's Talents. There is a Way to be ſilent, without the Imputation of Stupidity. Condeſcend to proportion yourſelf to the Humour and Character of thoſe you converſe with; otherwiſe the Converſation of thoſe muſt be very diſtaſteful, who are always talking, without giving the leaſt Attention to what is ſaid by others. Whoever begins a Relation, ſhould be allowed Time to make an End of it. If you have an Opportunity of a Pauſe, you may offer your Objections, but never break the Thread of their Diſcourſe. Formality and Starchneſs, make Converſation equally troubleſome. When you relate a Matter of Fact, in which you have been a Party concerned, never ſhew yourſelf ſolicitous with your Company, to believe you. All common Liars uſe Oaths, Aſſeverations, or ſome emphatic Phraſes, to gain Credit to the

Truth of what they relate; and you may obſerve, the more urgent People are, in ſuch Caſes, the leſs they are believed. It is eaſy to perceive, that their Vanity is touched more than their Honour; and that, when they boaſt of their own Performances, it is their Ability more than their Veracity, which they cannot bear to be queſtioned. It is therefore diſcreet, at leaſt, in the Abſence of proper Vouchers, to be ſilent about our Exploits, rather than to contend for the Belief of our Company.

Hold this as a general Remark, that they who are perpetually praiſing themſelves, ſeldom open their Lips, but to ſpeak ill of others. It is Cowardice to talk hard of the Dead.

It is a Law of Politeneſs, to ſay nothing diſobliging to any one. Malicious Smiles, are as provoking as keen Reflexions. Never add Confuſion, to the Inquietudes of thoſe, who have failed of Succeſs in any Attempt; nor expreſs a malicious Joy at their Diſappointment.

Be not fond of revealing your Family Affairs unto Strangers, or of introducing them into Diſcourſe.

Truth is not always to appear undreſſed; nor does Sincerity always oblige us to ſay what we think: Therefore in Matters, which may offend yourſelf, or another, you cannot be too cloſe-minded.

Some Perſons have ſo little Power to conceal any Thing, that a Secret often eſcapes without their perceiving it, or deſiring to diſcover it; therefore, be cautious, to whom you truſt an important Secret.

Ceremonious Viſits, are for the moſt Part troubleſome, if not impertinent: But it is eaſy to obſerve, where a Viſit is not welcome. We ought not to thruſt ourſelves into any Aſſemblies, or Appointments, where our Company is not deſired. I have heard ſome People boaſt of their Intimacy with ſuch and ſuch Families, where, to my Knowledge, they have been often denied Admittance.

It is a nice Affair, to obſerve due Meaſures with thoſe who have affronted us. If you have been publickly offended, it is not proper for you, to make Advances towards a Reconciliation; becauſe the Conſequences of ſuch a Compliance, might be hurtful to you. It is enough to forgive, when the Author of the Offence is brought to acknowledge it. To retort Affronts, with tart and reproachful Anſwers, is but a doubtful Proof of Innocence: But meek Replies add a Luſtre to the Clearneſs of Virtue, and help greatly to juſtify the Perſon offended.

Frivolous News, and tedious Stories, are an Incumbrance to Converſation. Avoid entering into Politic Committees. It is not the Province of any Lady, in private Life, to determine what ſhould be done, upon every Occurrence of Mal-Adminiſtration; becauſe ſhe has neither Commiſſion, nor Power to execute it.

Before you make an abſolute Promiſe, weigh all the Conſequences of keeping it; but,

but, when once you have made it, let the Circumſtances be important, or ever ſo trifling, hold it as ſacred; and never be influenced to break it, unleſs the making it good prove injurious to Virtue. It was the fixed Opinion of King *William* the Third, that whoever would break his Promiſe, or divulge a Secret, would rob, murder, betray, or commit any Villainy, if he had but Reſolution.

It is an Error, ſubverſive of Chriſtian Charity and of public Peace, to be rigid in condemning the Opinions and Profeſſions of others.

All the Ways of growing rich, are equal to Perſons greedy of Gain. Riches, in their Eſteem, obtain the Place of Equity, Reputation, their Friends, Relations, and frequently their God.

They, who have a violent Deſire to be rich, are very ſeldom honeſt; but the Purſuit of Wealth is laudable, when the Intention is virtuous; and the Neglect of it is Weakneſs, when honourable Opportunities offer; becauſe Riches and

Power, are the moſt effectual Inſtruments of the greateſt Virtues, and moſt heroic Actions.

Ambition, Envy, Revenge, Malice, Lewdneſs, and ſuch like, are all Excreſcences of the Mind which do not only deform, but likewiſe torment thoſe, on whom they grow

In every Capacity of Life preſerve Decency in your Manners, Dreſs, Words and Actions; and ſo you will obtain the Approbation and Eſteem of all with whom you converſe.

Never vent peeviſh Expreſſions, nor give paſſionate, or inconſiſtent Orders, to thoſe about you; and then your Servants will take Pleaſure in performing their Duty. Thus you will preſerve both their Love and Reſpect.

Be aſſured, that Frugality is the Support of Generoſity. Conſtant Inquietudes, Danger of Affronts, a Peeviſhneſs of Spirit, and many other great Inconveniencies, prevent a profuſe Perſon to do many noble and generous Things; but

but the Table of a good Oeconomiſt, is always attended with Neatneſs, Plenty, and Chearfulneſs. When we have provided enough to maintain us, in the Order ſuitable to our Character, we ought to be proportionably hoſpitable; but the more we live within decent Bounds, the more of our Fortune may be converted to noble Uſes.

The niceſt Rule in Oeconomy, is to make our Being one uniform and conſiſtent Series of innocent Pleaſures, and moderate Cares; and not to be tranſported with Joy on Occaſions of good Fortune, or too much dejected in Circumſtances of Diſtreſs.

Vagrant Deſires, and impertinent Mirth, will be too apt to engage our Minds, unleſs we can poſſeſs ourſelves in that Sobriety of Heart, which is above all tranſient Pleaſures, and which will fix our Affections on Things above.

Let this Conſideration always dwell upon your Memory, that all your Thoughts, Words, and Actions, lie

open to him, whoſe infinite Mind has the univerſal View of all Things, ever preſent before it; and that he ſees all Things at once, by a clear and full Intuition, without a Poſſibility of being miſtaken; and that to him, you muſt account for all your Pleaſures and Diverſions, Vices and Follies, Employments and Talents. 'The Reward of the 'Virtuous, is with the Lord, and the 'Care of them is with the Moſt High; 'therefore ſhall they receive a glorious 'Kingdom, and a beautiful Crown, from 'the Lord's Hand; for with his Right-'Hand ſhall he cover them, and with his 'Arm ſhall he protect them.'

If you endeavour to conform your Practice to theſe Advices, which come from a willing Heart, to inſtruct and improve you; you may be qualified, to be uſeful and happy in every State of Life. A genteel Aſſent to theſe momentous Rules, will, in that of a Virgin, teach you to live to great and excellent Ends, and direct you to an innocent Choice

Choice of the ſublimeſt Pleaſures; in the married State, it will make you a fit Companion for a wiſe Man; a proper Perſon to govern a Family; and to be intruſted with the Education of Children. It will make you humble in Proſperity, reſigned in Affliction, active in Health, and patient in Sickneſs. It will enable you to paſs through all the Scenes, and Accidents, of this tranſient World, calmly and quietly—with Pleaſure and Reſignation; and will ripen your Faculties for eternal Bliſs in the Realms above, where the Waters of Comfort flow, and where Robes of Righteouſneſs are prepared for the Faithful, in the Fulneſs of Joy; in the Society of bleſſed and immortal Spirits; and in the Preſence of the Deity,—at whoſe Right-Hand there are Pleaſures for evermore.

Oh!

" Oh! what a Scene of Bliſs the Soul employs,
" Wrapt in the Proſpect of eternal Joys;
" Where all immortal Hallelujahs ſing,
" And praiſe the World's Redeemer——
" Heaven's King;
" Where Hymns of Glory ev'ry Voice employ;
" Where all is Love, and Harmony and Joy!"

May Angels watch your Steps, and keep you in the Paths of Virtue.

To conclude, let this be a general Rule to you, that you can never be in the Poſſeſſion of human Life, but when you are in the Satisfaction of ſome innocent Pleaſure, or in the Purſuit of ſome laudable Deſign. Always preſerve a Chearfulneſs and Evenneſs of Temper, it will conquer Pride, Vanity, Affectation, and all other Follies that might render you troubleſome to yourſelf, and contemptible to others. It will preſerve Health in your Body, and Pleaſure in your Mind. To ſeem always inclined to be well pleaſed, engages the Love and Eſteem of every one, and adds a certain Grace to every Action, which can be felt much better

better than deſcribed. There is a Kind of Reſpect, which the meaneſt of our Species may, by an eaſy Behaviour, grounded upon ſimple Honeſty and a Deſire of obliging, procure, in the little Circle of their Friends and Acquaintance. Make Diſcretion your Guide in every Concern of Life; not only in your own Words, but in all the Circumſtances of Action. Of all the ſhining Qualities of a rational Being, this is the moſt uſeful; it is this which gives a Value to all the reſt, which ſets them at work in their proper Times and Places, and turns them to the Advantage of the Perſon who is poſſeſt of them; ſo that without Diſcretion, Virtue itſelf looks like Weakneſs. Avoid Prejudice and Cenſure; preſerve Sincerity and Secrecy. Let all your Diverſions be moderate and ſuitable, well choſen and well timed. Suffer not your Mind to be biaſſed by the Approbation of, but rather ſuſpect ſome concealed Evil, to lurk in ſuch of your Actions,

Actions, as proceed from natural Conſtitution, favourite Paſſions, particular Education, or Manner of Life; from your Age or certain Temper, or from any Motives that favour your Pleaſure or ſecular Profit. Lay not too great a Streſs upon Virtues of a diſputable Nature; and ſuch are all thoſe in which thouſands diſſent from us, who are as good and as wiſe as we.

Never diſpiſe, nor ridicule thoſe who do not follow your Rules of Life; nor are you to entertain any proud Conceit of your own Virtues; for if you were left to your own Strength and Wiſdom, you would not be able to do any good Thing. Give, therefore, all the Glory to the divine Goodneſs, whoſe daily Aſſiſtance directs and preſerves you from preſumptuous Sins.

F I N I S.